Polite Familiar Letter-

On the most important Concerns in Life, both [illegible] Love and Business: in which is included [illegible] Account of the political State of England, with [illegible] ters of the most celebrated Authors, both Ancient and Mo- dern, *viz.*

PLINY,	ADDISON,	VOLTAIRE,
CICERO,	STEELE,	ROCHESTER,
VOITURE,	POPE,	TEMPLE,
LOCKE,	GAY,	K. of PRUSSIA,
BALZAC,	SWIFT,	Q. ANNE, &c.

With a COLLECTION of the Newest and Most Polite MESSAGE CARDS.

A Collection of Select Moral Sentences,

Extracted from the most eminent Authors both ancient and mo- dern, directing not only how to think, but to act justly and prudently in the common Concerns of human Life. And

TEN PRECEPTS, which William Lord Burghley gave to his second Son Robert Earl of Salisbury.

To which is prefixed,

A Large INTRODUCTION,

Containing Directions and proper Forms to be observed in writ- ting familiar Letters on all Occasions; and addressing Persons of eminent Rank and Station For the use of young Gen- tlemen, Ladies, Tradesmen, &c.

The Fourth EDITION, with large Additions and Amendments

By JOHN TAVERNIER, [illegible]

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THE INTRODUCTION:

CONTAINING

Some INSTRUCTIONS for

EPISTOLARY WRITING.

UPON taking a view of the ſeveral ſpecies of living creatures our earth is ſtocked with, we may eaſily obſerve, that the lower orders of them, ſuch as inſects and fiſhes, are wholly without a power of making known their wants and calamities: Others, which are converſant with man, have ſome few ways of expreſſing the pleaſure and pain they undergo by certain ſounds and geſtures; but man has articulate ſounds whereby to make known his inward ſentiments and affections, though his organs of ſpeech are no other than what he has in common with many other leſs perfect animals. But the uſe of letters, as ſignificative of theſe ſounds, is ſuch an additional improvement to them, that I know not whether we ought not to attribute the in-

vention of them to the aſſiſtance of a power more than human.

There is this great difficulty which could not but attend the firſt invention of letters, to wit, that all the world muſt conſpire in affixing ſteadily the ſame ſigns to their ſounds, which affixing was at firſt as arbitrary as poſſible; there being no more connexion between the letters and the ſounds they are expreſſive of, than there is between theſe ſounds and the ideas of the mind they immediately ſtand for: Notwithſtanding which difficulty, and the variety of languages, the powers of the letters in each are very nearly the ſame, being in all places about twenty four.

But be the difficulty of the invention as great as it will, the uſe of it is manifeſt, particularly in the advantage it has above the method of conveying our thoughts by words or ſounds, becauſe this way we are confined to narrow limits of place and time: Whereas we may have occaſion to correſpond with a friend at a diſtance, or a deſire, upon a particular occaſion, to take the opinion of an honeſt gentleman, who has been dead this thouſand years. Both which defects are ſupplied by the noble invention of letters, by this means we materialize our ideas, and make them as laſting as the ink and paper, their vehicles. This making our thoughts by art viſible to the eye, which nature had made intelligible only by the ear, is next to the adding a ſixth ſenſe, as it is a ſupply in caſe of the defect of one of the five nature gave us, namely hearing, by making the voice become viſible.

Have any of any ſchool of painters gotten themſelves an immortal name, by drawing a face, or painting a landſkip, by laying down on a piece of canvas a repreſentation only of what nature hath given them originals? What applauſes will he merit, who firſt made his ideas ſet to his pencil, and drew to his eye the picture of his mind! Painting repreſents the outward man, or

the ſhell; but can't reach the inhabitant within, or the very organ by which the inhabitant is revealed: This art may reach to repreſent a face, but can't paint a voice. Kneller can draw the majeſty of the king's perſon: Kneller can draw his ſublime air, and paint his beſtowing hand; but the hiſtorian muſt inform poſterity, that he has one peculiar excellence above all other mortals, and that his chief characteriſtic is the true father of his people, freely diſpenſing liberty to all under his mild government.

But to drop the compariſon of this art with any other, let us ſee the benefit of it in itſelf. By it the Engliſh trader may hold commerce with the inhabitants of the Eaſt or Weſt Indies, without the trouble of a journey. Aſtronomers ſeated at a diſtance of the earth's diameter aſunder, may confer; what is ſpoken and thought at one pole, may be heard and underſtood at the other. The philoſopher who wiſhed he had a window in his breaſt, to lay open his heart to all the world, might as eaſily have revealed the ſecrets of it this way, and as eaſily left them to the world, as wiſhed it. This ſilent art of ſpeaking by letters, remedies the inconvenience ariſing from diſtance of time, as well as place, and is much beyond that of the Egyptians, who could preſerve their mummies for ten centuries. This preſerves the works of the immortal part of man, ſo as to make the dead ſtill uſeful to the living. To this we are beholden for the works of Demoſthenes and Cicero, of Seneca and Plato; without it the Iliad of Homer, and Ænied of Virgil had died with their authors, but by this art thoſe excellent men ſtill ſpeak to us.

I ſhall be glad if what I have ſaid on this art, give any new hints for the more uſeful or agreeable application of it.

Letter writing is but a ſort of literary converſation, and that you are to write to the perſon abſent, in the manner you would ſpeak to him, if preſent. The beſt

and only way to do this, and to avoid being unnatural and affected, is, for the writer after he has duly conſidered the ſubject he is upon, and formed the letter in his mind, to ſit down and write it immediately in the words that nature dictates to him, neither hunting after elegant phraſes, nor rejecting them, if they naturally occur. They miſtake, who ſuppoſe that perſpicuity depends on expreſſion only; 'tis rather a character of the thought; for he who thinks clearly, will generally write ſo; but if there be a confuſion in the head, perſpicuity will never flow from the pen. Accuſtom yourſelf, therefore, to think juſtly, and then let your words follow one another from the pen, as they would from the tongue, if you were ſpeaking upon ſome ſubject, with which you were perfectly well acquainted, and to a perſon whoſe abilities you thought not ſuperior to your own. This ſort of confidence prevents the mind from being diſturbed by that diffidence which generally attends men of merit, and which often obſcures and envelops the rich talents they poſſeſs: For what is done with pain, is ſeldom done with a good grace.

Though you ought to write down your thoughts in the firſt words that occur, I would not have you neglect a careful reviſal of them, when the whole letter is finiſhed.

But there is no obtaining a natural, eaſy ſtile, and a graceful manner, either of writing or ſpeaking, but by practice; cuſtom overcomes many difficulties.—The young ſtudent, therefore, ſhould in this, imitate the rules laid down by the moſt eminent painters, and both read and write ſomething every day, till he has acquired a proficiency in the art. Nor need he ever be afraid of writing too well, if what he writes is natural, and to the purpoſe. For writing, if a man is not over diffident, and has the requiſite talents, may be acquired by practice, founded upon a few good rules, to a great-

er degree of perfection, and with more eaſe than is generally imagined.

With regard to the manner, form and ſuperſcription of letters, the following rules may be obſerved.

When you write to a perſon of conſequence, let it be on gilt paper, and incloſe it in a cover, and not write the ſuperſcription on the letter itſelf; unleſs it be to go by the poſt, in which caſe it will be neceſſary, to ſave expence.

It is uſual with polite people to ſign their names at a conſiderable diſtance from the bottom of their letter, which is a needleſs and uſeleſs compliment; and, as it may expoſe the writer to ſome difficulties, I would have him avoid it, and ſign his name immediately under, and nearly cloſe to the latter part of the letter; for, when it is ſet at too great a diſtance, if the paper ſhould fall into bad hands, that part may be taken off, and a promiſſory note wrote over the name, and the perſon obliged to pay it; for the hand-writing can be proved, which ſuppoſes the value received; and who, in this caſe, can prove a negative? This caution may likewiſe ſerve for members of parliament, who frank letters for their friends.

The firſt letter in any title, and the perſonal pronoun, if you are writing to any one of eminence and diſtinction ſhould begin with a capital.

You ſhould not be too particular in the ſuperſcription of your letters to thoſe who are well known, for it is in ſome meaſure an affront, as it ſuppoſes the perſon not to be conſpicuous.

EXPLANATION *of common Abbreviations or Contractions of Words.*

Note, a point, or full ſtop, is always to be written after a word thus abbreviated.

Anſw. anſwer
A. D. anno Domini, or the year of our Lord
Acct. account
Abt. about
Agt. againſt
B. A. batchelor of arts
Bp. biſhop
B. D. batchelor of divinity
Bart. baronet
Chap. chapter
D D. doctor of divinity
Dr. doctor
Eſq; eſquire
i. e. id. eſt, that is
Empr. emperor
Hon. honourable
Kt. knight
L. L. D. doctor of laws
M. D. doctor of phyſic
Mr. maſter
Mrs. miſtreſs
Maty. majeſty
Rev. reverend
S. T. P. profeſſor of, or doctor in divinity
Sr. ſir
St. ſaint
Obj. objection
Qu. queſtion
Sol. ſolution
ye. the
yt. that
yo. you
yn. then
yr. your
ym. them
& and
Viz. videlicet, to wit, or, that is to ſay
&c. et cætera, and the reſt (or what follows).

But one ought to avoid thoſe contractions of words as much as poſſible, unleſs it be for one's own private uſe, and where it would be ridiculous to write them in letters at length as *&c.* for *and ſo forth*, or *the reſt*, Mr. *maſter*, Mrs. *for miſtreſs*, &c. It argues likewiſe a diſreſpect and ſlighting to uſe contractions to your betters, and is often puzzling to others, except in ſuch caſes as aforeſaid.

How to addreſs Perſons of Diſtinction either in writing or diſcourſe.

HAving frequently obſerved, that young perſons, for want of proper inſtructions, are liable to great miſtakes in the ſtile and title due to their ſuperiors, or to ſuch as are of high rank and dignity; I ſhall in this place give them ſuitable directions of addreſs to all perſons of diſtinction, the chief of which being once known, the reſt will ſoon be attained.

To the Royal Family.

To the king's moſt excellent majeſty, Sir, or, May it pleaſe your majeſty.

To his royal highneſs George nce of Wales, Sir, or, May it pleaſe your royal highneſs.

In the ſame manner to the reſt of the royal family, altering the addreſs accordingly to the different ranks and degrees of dignity.

To the Nobility.

To his grace Z. duke of A. My lord duke, or, May it pleaſe your grace, or, Your grace.

To the moſt noble J. marquis of L. My lord marquis, Your lordſhip.

To the right honourable R. earl of D. My lord, Your lordſhip.

To the right honourable O. lord viſcount Q. My lord, Your lordſhip.

To the right honourable W. lord M. My lord, Your lordſhip.

The ladies are addreſſed according to the rank of their huſbands.

The ſons of dukes, marquiſſes, and the eldeſt ſons of earls, have, by the courteſy of England, the title of Lord, and Right honourable; and the title of lady is given to their daughters.

The younger ſons of earls, the ſons of viſcounts and barons, are ſtiled Honourable, and all their daughters Honourable.

The title of Honourable is likewiſe conferred on ſuch perſons as have the king's commiſſion, and upon thoſe gentlemen who enjoy places of truſt and honour.

The title of Right Honourable is given to no commoner, excepting thoſe who are members of his majeſty's moſt honourable privy council, and the three lord mayors of London, York, and Dublin, and the lord provoſt of Edinburgh, during their office.

To the Parliament.

To the right honourable the lords ſpiritual and temporal, in parliament aſſembled, My lords, or, May it pleaſe your lordſhips.

To the honourable the knights, citizens, and burgeſſes in parliament aſſembled, Gentlemen, or, May it pleaſe your honours.

To the right honourable H. S. Eſq; ſpeaker of the houſe of commons, who is generally one of his majeſty's moſt honourable privy council, Sir.

To the Clergy.

To the moſt reverend father in God K. lord archbiſhop of Canterbury, My lord, or, Your grace.

To the right reverend father in God W. lord biſhop of H. My lord.

To the right reverend lord biſhop of S. lord almoner to his majeſty, My lord.

To the reverend B. A. D. D. dean of F. or archdeacon, or chancellor of O. or prebendary, &c. Reverend doctor, Mr. dean, Reverend Sir, &c.

All rectors, vicars, curates, lecturers, and clergymen of other inferior denominations, are ſtiled Reverend.

To the Officers of his Majeſty's Houſhold.

They are for the moſt part addreſſed according to

their rank and quality, though ſometimes agreeable to the nature of their office, as my lord ſteward, My lord chamberlain, Mr. vice-chamberlain, &c. and in all ſuperſcriptions of letters, which relate to gentlemens employments, their ſtile of office ſhould never be omitted; and if they have more offices than one, you need mention only the higheſt.

To the Commiſſioners and Officers of the Civil Liſt.

To the right honourable C. earl of B. lord privy ſeal, or lord preſident of the council, or lord great chamberlain; earl Marſhal of England, one of his majeſty's principal ſecretaries of ſtate, &c. My lord, Your lordſhip.

To the right honourable the lords commiſſioners of the admiralty, or of the treaſury, or of trade and plantations, &c. My lords, Your lordſhips.

The commiſſioners of the cuſtoms, exciſe, ſtamp office, ſalt duty, navy, &c. are ſtiled Honourable; and if any of them are privy counſellors, 'tis uſual to ſtile them collectively, Right honourable, Sir, your honour.

To the Soldiers and Navy,

In the army all noblemen are ſtiled according to their rank, to which is added their employ.

To the honourable W. M. Eſq; lieutenant general, major general, brigadier general of his majeſty's forces, Sir, Your honour.

To the right honourable X. earl of Y. captain of his majeſty's firſt troop of horſe guards, band of gentlemen penſioners, band of yeomen of the guards, &c. My lord, your lordſhip.

All colonels are ſtiled honourable; all inferior officers ſhould have the name of their employment ſet firſt; as for example, To major C. W. To captain H. T. &c.

In the navy all admirals are ſtiled Honourable, and

noblemen according to quality and office. The other officers according to their rank in the army.

To the Ambaſſadors, Secretaries, and Conſuls.

All ambaſſadors have the title of Excellency added to their quality, as have alſo all plenipotentiaries, foreign governors, and the lord juſtices of Ireland.

To his excellency Sir C. B. baronet, his Britannick majeſty's envoy extraordinary and plenipotentiary to the Ottoman Porte, Sir, Your excellency.

To his excellency G. H. Eſq; ambaſſador to his moſt Chriſtian majeſty, Sir, Your excellency.

To his excellency baron d' X. his Pruſſian majeſty's reſident at the court of Great Britain, Sir, Your excellency.

To ſeignior G. W. ſecretary from the republic of Venice, Sir.

To M. K. Eſq; his Britannick majeſty's conſul at Smyrna, Sir.

To the Judges and Lawyers.

All judges, if privy counſellors, are ſtiled Right honourable, as for inſtance;

To the right honourable S. N. lord high chancellor of Great Britain, My lord, Your lordſhip.

To the right honourable V. X. maſter of the rolls, Sir, Your honour.

To the right honourable Sir G. L. lord chief juſtice of the king's bench, or of the common pleas, My lord, Your lordſhip.

To the right honourable E. F. lord chief baron, Sir, or, May it pleaſe you, Sir,

To the right honourable D. A. Eſq; one of the juſtices, or to judge W. Sir, or, May it pleaſe you, Sir.

To Sir H. R. his majeſty's attorney, ſollicitor, or advocate general, Sir.

All others in the law, according to the offices and

rank, they bear, every barriſter having the title of Eſquire given him.

To the Lieutenancy and Magiſtracy.

To the right honourable F. earl of C. lord lieutenant and cuſtos rotulorum of the county of Oxford, My lord, Your lordſhip.

To the right honourable C. D. knight and lord mayor of the city of London, My lord, Your lordſhip.

All gentlemen in the commiſſion of the peace, have the title of Eſq; and Worſhipful, as have alſo all ſheriffs and recorders.

The aldermen and recorder of London, are ſtiled Right Worſhipful, as are all mayors of corporations, except lord mayors.

To X. Z. Eſq; high ſheriff of the county of Y. Sir, Your worſhip.

To the right worſhipful W. M. aldermen of Towerward, London, Sir, Your worſhip.

The governors of hoſpitals, colleges, &c. which conſiſt of magiſtrates, or have any ſuch among them, are ſtiled Right worſhipful, or worſhipful, as their titles allow.

To the Governors under the Crown.

To his excellency G. lord T. lord lieutenant of Ireland, My lord, Your excellency.

To the right honourable E earl of F. governor of Dover-caſtle, &c. My lord, your lordſhip.

The ſecond governors of colonies appointed by the king, are called lieutenant governors.

Theſe appointed by proprietors, as the Eaſt-India company, &c. are ſtiled deputy governors.

To Incorporate Bodies.

Incorporate bodies are called honourable; as,

To the honourable court of directors of the united company of merchants trading to the East Indies, Your honours.

To the honourable the ſub-governor, deputy-governor, and directors of the South Sea company, Your honours.

To the honourable the governor, deputy-governor, and directors of the bank of England, Your honours.

To the maſter and wardens of the worſhipful company of mercers.

'Tis uſual to call a baronet and a knight Honourable, and their wives ladies.

To the honourable W. W. baronet at O. near M. Sir, Your honour.

To the honourable A. H. knight at T. Surry, Sir, Your honour.

To T. G. Eſq; at Wickham, to Mr. J. ditto, Sir.

To Men of Trade and Profeſſions.

To doctor W. T. in Hemlock court, London, Sir, or doctor.

To I. L. merchant in Leadenhall ſtreet, London, Sir.

But the method of addreſing men of trade and buſineſs, is ſo common and ſo well known, that is does not require any farther examples.

Some neceſſary Orthographical Directions *for writing correctly, and when to uſe* Capital Letters, *and when not.*

Direction 1. Let the firſt word of every book, epiſtle, note, bill, verſe (whether it be in proſe, rhyme or blank verſe) begin with a capital.

Direction 2. Let proper names of perſons, places, ſhips, rivers, mountains, &c. begin with a capital; alſo all appellative names of profeſſions, callings, &c.

Direction 3. 'Tis eſteemed ornamental to begin eve-

ry ſubſtantive in the ſentence with a capital, if it bears ſome conſiderable ſtreſs of the author's ſenſe upon it, to make it the more remarkable and conſpicuous.

Direction 4. None but ſubſtantives, whether common, proper, or perſonal, may begin with a capital, except in the beginning, or immediately after a full ſtop.

Direction 5. Qualities, affirmations, or particles, moſt not begin with a capital, unleſs ſuch words begin, or come immediately after a period; then they never fail to begin with a capital.

Direction 6. If any notable ſaying or paſſage of an author be quoted in his own words, it begins with a capital, though not immediately after a period.

Direction 7. Let not a capital be written in the middle of a word among ſmall letters.

Direction 8. Where capitals are uſed in whole words and ſentences, ſomething is expreſſed extraordinary great. They are alſo uſed in the titles of books for ornament ſake.

Direction 9. The pronoun I, and the exclamative O, muſt be written with a capital.

Direction 10. The letter *q* is never uſed without the letter *u* next following.

Direction 11. The long *ſ* muſt never be inſerted immediately after the ſhort *s*, nor at the end of a word.

Take an explanation of theſe three laſt obſervations, with the ſeventh, by an example or two; I having ſeen the errors too frequent in letters, bills, &c.

Irregular Orthography, with true Spelling.	*Regular Orthography, with true Spelling.*
1. i expResſ	1. I expreſs.
2. o the Expreſſionſ	2. O the Expreſſions!
3. who Queſtions	3. Who queſtions?
4. to Treſpaſſ	4. To treſpaſs.

On EPISTOLARY WRITING.

BLEST be the man! his memory, at leaſt,
Who found the art, thus to unfold his breaſt;
And taught ſucceeding times an eaſy way,
Their ſecret thoughts by letters to convey;
To baffle abſence, and ſecure delight,
Which till that time was limited to ſight.
The parting farewel ſpoke, the laſt adieu,
The leſs'ning diſtance paſt, when loſs of view;
The friend was gone, which ſome kind moments gave,
And abſence ſeparated, like the grave.
When for a wife the youthful patriarch ſent,
The camels, jewels, and the ſteward went,
And wealthy equipage, tho' grave and ſlow,
But not a line that might the lover ſhow,
The ring and bracelets woo'd her hands and arms;
But had ſhe known of melting words, the charms
That under ſecret ſeals in anguiſh lie.
To catch the ſoul when drawn into the eye;
The fair Aſſyrian had not took his guide,
Nor her ſoft heart in chains of pearl been ty'd.

SIX LETTERS

CONTAINING

An ACCOUNT of the CONSTITUTION of ENGLAND.

LETTER I.

Dear Sir,

ACCORDING to promiſe, I hereby ſend you an account of the political ſtate of England. In my opinion, the majeſty of the people of England has nothing in common with that of the people of Rome; much leſs is there any affinity between their governments. There is in London a ſenate, ſome of the members whereof are accuſed, doubtleſs very unjuſtly, of ſelling their voices on certain occaſions, as was done in Rome;

this is the only reſemblance. Beſides, the two nations appear to me quite oppoſite in character, with regard both to good and evil. The Romans never knew the dreadful folly of religious wars, an abomination reſerved for dovout preachers of patience and humility. Marius and Sylla, Cæſar and Pompey, Antony and Auguſtus, did not draw their ſwords and ſet the world in a blaze, merely to determine whether the Flamen ſhould wear his ſhirt over his robe, or his robe over his ſhirt; or whether the ſacred chickens ſhould eat and drink, or eat only, in order to take the augury. The Engliſh have hanged one other by law, and cut one another to pieces in pitched battles, for quarrels of as trifling a nature. The ſects of the Epiſcopalians and Preſbyterians quite diſtracted theſe very ſerious heads for a time. But I fancy they will hardly ever be ſo filly again, they ſeeming to be grown wiſer at their own expence; and I do not perceive the leaſt inclination in them to murder one another merely about ſyllogiſms, as ſome zealots among them once did.

But here follows a more eſſential difference between Rome and England, which gives the advantage entirely to the latter, viz. that the civil wars of Rome ended in ſlavery, and thoſe of the Engliſh in liberty. The Engliſh are the only people upon earth who have been able to preſcribe limits to the power of kings, by reſiſting them; and who, by a ſeries of ſtruggles, have at laſt eſtabliſhed that wiſe government, where the prince is all powerful to do good, and at the ſame time is reſtrained from committing evil; where the nobles are great without inſolence, though there are no vaſſals; and where the people ſhare in the government without confuſion.

The houſe of lords and that of the commons divide the legiſlative power under the king; but the Romans had no ſuch balance. The patricians and plebeians in Rome were perpetually at variance, and there was no

intermediate power to reconcile them. The Roman ſenate, who were ſo unjuſt, ſo criminally proud, as not to ſuffer the plebeians to ſhare with them in any thing, could find no other artifice to keep the latter out of the adminiſtration, than by employing them in foreign wars. They conſidered the plebeians as a wild beaſt, whom it behoved them to let looſe upon their neighbours, for fear they ſhould devour their maſters. Thus the greateſt defect in the government of the Romans raiſed them to be conquerers. By being unhappy at home, they trimuphed over, and poſſeſſed themſelves of the world, till at laſt their diviſions ſunk them to ſlavery.

The government of England will never riſe to ſo exalted a pitch of glory, nor will its end be ſo fatal. The Engliſh are not fired with the ſplendid folly of making conqueſts, but would only prevent their neighbours from conquering. They are not only jealous of their own liberty, but even of that of other nations. The Engliſh were exaſperated againſt Lewis the fourteenth, for no other reaſon, but becauſe he was ambitious; and declared war againſt him merely out of levity, not from any intereſted motives.

The Engliſh have doubtleſs purchaſed their liberties at a very high price, and waded through ſeas of blood to drown the idol of arbitrary power. Other nations have been involved in as great calamities, and have ſhed as much blood; but then the blood they ſpilt in defence of their liberties only enſlaved them the more.

That which riſes to a revolution in England, is no more than a ſedition in otner countries. A city in Spain, in Barbary, or in Turkey, takes up arms in defence of its privileges, when immediately it is ſtormed by mercenary troops, it is puniſhed by executioners, and the reſt of the nation kiſs the chains they are loaded with. The French are of opinion, that the government of this iſland is more tempeſtuous than the ſea which ſurrounds it: which indeed is true; but then

it is never ſo but when the king raiſes the ſtorm; when he attempts to ſeize the ſhip of which he is only the chief pilot. The civil wars of France laſted longer; were more cruel, and productive of greater evils than thoſe of England: but none of theſe civil wars had a wiſe and prudent liberty for their object.

In the deteſtable reigns of Charles the ninth, and Henry the third, the whole affair was only whether the people ſhould be ſlaves to the Guiſes. With regard to the laſt war of Paris, it deſerves only to be hooted at. Methinks I ſee a croud of ſchool-boys riſing up in arms againſt their maſter, and after whipped for it. Cardinal de Retz, who was witty and brave, but to no purpoſe; rebellious without a cauſe; factious without a deſign, and head of a defenceleſs party, caballed for caballing ſake, and ſeemed to foment the civil war merely out of diverſion. The parliament did not know what he intended, nor what he did not intend. He levied troops by act of parliament, and the next moment caſhiered them. He threatened, he begged pardon; he ſet a price upon Cardinal Mazarine's head, and afterwards congratulated him in a public manner. Our civil wars under Charles the ſixth were bloody and cruel, thoſe of the league execrable, and that of the † Frondeurs ridiculous.

That for which the French chiefly reproach the Engliſh nation, is, the murder of king Charles the firſt, whom his ſubjects treated exactly as he would have treated them, had his reign been proſperous. After all, conſider on one ſide, Charles the firſt defeated in a pitched battle, impriſoned, tried, ſentenced to die in Weſtminſter hall, and then beheaded: and on the o-

† 'Frondeurs, in its proper ſenſe Slingers, and figuratively Cavillers, or lovers of contradiction; was a name given to a league or party that oppoſed the French miniſtry, i. e. Cardinal Mazarine in 1648. See Rochefacault's memoirs.

ther, the Emperor Henry the seventh, poisoned by his chaplain at his receiving the sacrament; Henry the third stabbed by a monk; thirty assassinations projected against Henry the fourth; several of them put in execution, and the last bereaving that great monarch of his life. Weigh, I say, all these wicked attempts, and then judge.

I am, &c.

LETTER II.

Dear Sir,

THAT mixture in the English government, that harmony between King, Lords, and Commons, did not always subsist. England was enslaved for a long series of years by the Romans, the Saxons, the Danes, and the French successively. William the conqueror particularly ruled them with a rod of iron. He disposed as absolutely of the lives and fortunes of his conquered subjects as an eastern monarch; and forbid, upon pain of death, the English both fire and candle in their houses after eight o'clock. Whether he did this to prevent their nocturnal meetings, or only to try, by this odd and whimsical prohibition, how far it was possible for one man to extend his power over his fellow creatures. It is true indeed that the English had parliaments before and after William the conqueror; and they boast of them, as though these assemblies then called parliaments, composed of ecclesiastical tyrants, and of plunderers entitled *barons*, had been the guardians of the public liberty and happiness.

The Barbarians who came from the shores of the Baltic, and settled in the rest of Europe, brought with them the form of government called states or parlia-

ments, about which so much noise is made, and which are so little understood. Kings indeed were not absolute in those days; but then the people were more wretched upon that very account, and more completely enslaved. The chiefs of the savages, who had laid waste France, Italy, Spain, and England, made themselves monarchs. Their generals divided among themselves the several countries they had conquered, whence sprung those margraves, those peers, those barons, those petty tyrants, who often contested with their sovereigns for the spoils of whole nations. These were birds of prey, fighting with an eagle for doves, whose blood the victorious was to suck. Every nation, instead of being governed by one master, was trampled upon by an hundred tyrants. The priests soon played a part among them. Before this, it had been the fate of the Gauls, the Germans, and the Britons, to be always governed by their Druids, and the chiefs of their villages, an antient kind of barons, not so tyrannical as their successors. The Druids pretended to be meditators between God and man. They enacted laws, they fulminated their excommunications, and sentenced to death. The bishops succeeded, by insensible degrees, to their temporal authority in the Goth and Vandal government. The popes set themselves at their head, and armed with their briefs, their bulls, and reinforced by monks, they made even kings tremble; and deposed and assassinated them at pleasure, and employed every artifice to draw into their own purses monies from all parts of Europe. The weak Ina, one of the tyrants of the Saxon heptarchy in England, was the first monarch that submitted, in his pilgrimage to Rome, to pay St. Peter's penny (equivalent very near to a French crown) for every house in his dominions. The whole island soon followed his example; England became insensibly one of the pope's provinces, and the holy father used to send from time to time his legates thither to levy exorbitant taxes. At

laſt King John delivered up, by a public inſtrument, the kingdom of England to the pope, who had excommunicated him; but the barons, not finding their account in this reſignation, dethroned the wretched King John, and ſeated Lewis, father to St. Lewis king of France, in his place. However they were ſoon weary of their new monarch, and accordingly obliged him to return back to France.

Whilſt that the barons, the biſhops and the popes, all laid waſte England, where all were for ruling; the moſt numerous, the moſt uſeful, even the moſt virtuous, and conſequently the moſt venerable part of mankind, conſiſting of thoſe who ſtudy the laws and ſciences; of traders, of artificers; in a word, of all who were not tyrants; that is, thoſe who are called the people; theſe, I ſay, were by them looked upon as ſo many animals beneath the dignity of the human ſpecies. The commons in thoſe ages were far from ſharing in the government, they being villains or peaſants, whoſe labour, whoſe blood were the property of their maſters, who entitled themſelves the nobility. The major part of men in Europe were at that time what they are to this day in ſeveral parts of the world; they were villains or bondſmen of lords, that is, a kind of cattle bought and ſold with the land. Many ages paſt away before juſtice could be done to human nature; before mankind were conſcious that it was abominable numbers ſhould ſow, and but few reap: and was not France very happy, when the power and authority of thoſe petty robbers was aboliſhed by the lawful authority of kings and of the people?

Happily in the violent ſhocks which the diviſions between kings and nobles gave to empires, the chains of nations were more or leſs heavy. Liberty, in England, ſprung from the quarrels of tyrants. The barons forced King John and King Henry third, to grant the famous Magna Charta, the chief deſign of which was

indeed to make kings dependent on the lords; but then the reſt of the nation were a little favoured in it, in order that they might join, on proper occaſions, with their pretended maſters. This great charter, which is conſidered as the ſacred origin of the Engliſh liberties, ſhews itſelf how little liberty was known.

The title alone proves, that the king thought he had a juſt right to be abſolute: and that the barons, and even the clergy forced him to give up the pretended right, for no other reaſon but becauſe they were the moſt powerful.

Magna Charta begins in this ſtile, "We grant, of "our own free will, the following privileges to the "archbiſhops, biſhops, priors, and barons of our king-"dom, &c."

The houſe of commons is not once mentioned in the articles of the charter, a proof that it did not yet exiſt, or that it exiſted without power. Mention is therein made, by name, of the freemen of England, a melancholy proof that ſome were not ſo. It appears by the 32d article, that theſe pretended freemen owed ſervice to their lords. Such a liberty as this was not many removes from ſlavery,

By the 21ſt article the king ordains that his officers ſhall not henceforward ſeize upon, unleſs they pay for them, the horſes and carts of freemen. The people conſidered this ordinance as a real liberty, though it was a greater tyranny. Henry the ſeventh, that happy uſurper and great politician, who pretended to love the barons, though in reality he hated and feared them, got their lands alienated. By this means the *villains*, afterwards acquiring riches by their induſtry, purchaſed the eſtates and country ſeats of the illuſtrious peers, who had ruined themſelves by their folly and extravagance, and all the lands got by inſenſible degrees into other hands.

The power of the houſe of commons increaſed eve-

ry day. The families of antient peers were at laſt extinct; and as peers only are properly noble in England, there would be no ſuch thing in ſtrictneſs of law as nobility in that iſland, had not the kings created new barons from time to time, and preſerved the body of peers, once a terror to them, to oppoſe them to the commons ſince become formidable.

All theſe new peers, who compoſe the higher houſe, receive nothing but their titles from the king, and very few of them have eſtates in thoſe places whence they take their titles. One ſhall be duke of D———, though he has not a foot of land in Dorſetſhire; and another is earl of a village, though he ſcarce knows where it is ſituated. The peers have power, but it is only in the parliament-houſe.

There is no ſuch thing here as * *haute, moyenne, et baſſe juſtice*, that is, a power to judge all matters civil and criminal; nor a right or privilege of hunting in the grounds of a citizen, who at the ſame time is not permitted to fire a gun in his own field.

No one is exempted in this country from paying certain taxes, becauſe he is a nobleman or a prieſt. All duties and taxes are ſettled by the houſe of commons, whoſe power is greater than that of the peers, though inferior to it in dignity. The ſpiritual as well as temporal lords have the liberty to reject a money bill brought in by the commons; but they are not allowed to alter any thing in it, and muſt either paſs or

* "*La haute juſtice*, is that of a lord, who has "power to ſentence capitally, and to judge of all cauſes civil and criminal, thoſe of the crown excepted. "*La moyenne juſtice*, is impowered to judge of actions relating to guardianſhips and offences. *La baſſe* "*juſtice* takes cognizance of the fees due to the lord, "of the havoc of beaſts, and of offences. The *moyenne juſtice* is imaginary, and there is perhaps no inſtance of its ever being put in execution.

throw it out without restriction. When the bill has passed the lords, and is signed by the king, then the whole nation pays, every one in proportion to his revenue or estate, not according to his title, which would be absurd. There is no such thing as an arbitrary subsidy or poll tax, but a real tax on the lands, of all which an estimate was made in the reign of the famous King William the third.

The land tax continues still upon the same foot, tho' the revenue of the lands is increased. Thus no one is tyrannized over, and every one is easy. The feet of the peasants are not bruised with wooden shoes; they eat white bread, are well cloathed, and are not afraid of increasing their stock of cattle, nor of tiling their houses, from any apprehensions that their taxes will be raised the year following.

I am, &c.

LETTER III.

SIR,

THE King of England receives all his honour, power, and authority from the laws, and therefore at his mounting the throne, he binds himself by a solemn oath, to make them the rule of his conduct, and before he receives one oath of allegiance, is obliged to swear to observe the great charter of the English liberties, and thus at his coronation, renews the original compact between the king and his subjects. He then becomes the head of the state, the supreme earthly governor, and is himself subject to none but God and the laws, to which he is bound to pay as much obedience, as the meanest subject. Though he has not the power of making laws, yet no law can be enacted without his consent; and though the execution of them is always intrusted to his care, he cannot seize the property of the most inconsiderable man in his dominions, except

it be forfeited by law. On the contrary, the ſubject may without the leaſt danger ſue his ſovereign, or thoſe who act in his name, and under his authority; he may do this in open court, where the king may be caſt, and be obliged to pay damages to his ſubject. He cannot take away the liberty of the leaſt individual, unleſs he has by ſome illegal act forfeited his right to liberty; or except when the ſtate is in danger, and the repreſentatives of the people think the public ſafety makes it neceſſary that he ſhould have the power of confining perſons, and ſeizing their papers on a ſuſpicion of guilt: but this power is always given him only for a limited time. The royal prerogative conſiſts, in the right of declaring war and making peace, in giving his aſſent to ſuch new laws as he apprehends will be for the good of his ſubjects, and with-holding it, when he believes that they would be hurtful; he is inveſted with the power of aſſembling, adjourning, proroguing, and diſſolving the two houſes of parliament, and conſequently of putting a ſtop to the conſultations of both, when he believes that they are acting inconſiſtently with the rights of each other, and the good of the community. He has the liberty of coining money. He is the fountain of honour; but though he gives nobility, their independence is ſecured by his not having it in his power to take it away. He has the right of commanding the army, and the militia is under his controul. His perſon is ſacred, and a ſubject, for a ſingle act of treaſon, not only loſes his life, but his heirs are deprived of his eſtate He is allowed a privy council to aſſiſt him with their advice, and the perſons of thoſe members of which this council is compoſed are alſo ſacred. He has the ſupreme power in all cauſes, eccleſiaſtical as well as civil, by which the clergy is diveſted of all dominion over the conſcience, which is wiſely left to him to whom it properly belongs, to that God who alone can ſearch the heart: by which means perſecu-

tion is prevented, and religious liberty secured. The king has a right to pardon,* but neither he nor the judges, to whom he delegates his authority, can condemn a man as criminal, except he be first found guilty, by twelve men, who must be his peers, or his equals. That the judge may not be influenced by the king, or his ministers, to misrepresent the case to the jury, they have their sallaries for life, and not during the pleasure of their sovereign. Neither can the king take away, or endanger the life of any subject, without trial, and the person being first chargeable with a capital crime, as treason, murder, felony, or some other act injurious to society: nor can any subject be deprived of his liberty for the highest crime, till some proof of his guilt be given upon oath before a magistrate; and he has then a right to insist upon being brought, the first opportunity, to a fair trial, or to be restored to liberty on giving sufficient bail for his appearance. If a man is charged with a capital offence, he must not undergo the ignominy of being tried for his life, till the evidences of his guilt are laid before the grand jury of the

* 'The king may pardon a person condemned for 'murder after being tried on an indictment, which is 'always at the suit of the king; but he cannot pardon 'if tried on an appeal, which is at the suit of the person 'injured, as the widow, son, father, or brother of the 'person murdered. And if a person be tried by indict-'ment and acquitted, or after his conviction procures 'a pardon, yet an appeal may be brought; and if he 'be thereupon convicted, notwithstanding his former 'acquittal or pardon, he must suffer death. Every ap-'peal must be brought within a year and a day after 'the fact was committed, but if the widow marries a-'gain, her appeal is gone, though the second husband 'should die within the year and a day after the mur-'der of the first; or if she marry while it is depend-'ing, it will be thrown out.'

town or county in which the fact is alledged to be committed, and not without twelve of them agreeing to find a bill of indictment againſt him. If they do this he is to ſtand a ſecond trial before twelve other men, whoſe opinion is definitive. In ſome caſes, the man (who is always ſuppoſed innocent till there is ſufficient proof of his guilt) is allowed a copy of his indictment, in order to help him to make his defence. He is alſo furniſhed with the pannel, or liſt of his jury, who are his true and proper judges, that he may learn their character, and diſcover whether they want abilities, or whether they are prejudiced againſt him. He may in open court peremptorily object to twenty of the number, * and to as many more as he can give any reaſon for their not being admitted as his judges, till at laſt twelve unexceptionable men, the neighbours of the party accuſed, or living near the place where the ſuppoſed fact was committed, are ſworn, to give a true verdict according to their conſciences. By changing the jury the priſoner prevents all poſſibility of bribery, or of the influence of any ſuperior power: By their living near the place where the ſuppoſed fact was committed, they are ſuppoſed to be men who know the priſoner's courſe of life, and the credit of the evidence. Theſe only are the judges, from whoſe ſentence the priſoner is to expect life or death, and upon their integrity and underſtanding, the lives of all who are brought in danger ultimately depend, and from their judgment there lies no appeal: They are therefore to be all of one mind, and after they have fully heard the evidence, are to be confined without ‡ meat, drink, or candle, till they are

* 'The party may challenge thirty five in caſe of 'treaſon, and twenty in caſe of felony, without ſhew-'ing any cauſe, and as many more as he can aſſign 'cauſe againſt.

‡ 'If they eat or drink before they bring in their

unanimous in acquitting or condemning the priſoner. Every juryman is therefore inveſted with a ſolemn and awful truſt: If he without evidence ſubmits his opinion to that of any other of the jury, or yields in complaiſance to the opinion of the judge: If he neglect to examine with the utmoſt care: If he queſtions the veracity of the witneſſes, who may be of an infamous character; or, after the moſt impartial hearing, has the leaſt doubt upon his mind, and yet joins in condemning the perſon accuſed, he will wound his own conſcience, and bring upon himſelf the complicated guilt of perjury and murder. The freedom of Engliſhmen conſiſts in its being out of the power of the judge * on the bench to injure them, for declaring a man innocent, whom he wiſhes to be brought in guilty. Was not this the caſe, juries would be uſeleſs; ſo far from being judges themſelves, they would only be the tools of another, whoſe province is not to guide, but to give a ſanction to their determination. Tyranny might triumph over the lives and liberties of the ſubject, and

"verdict, they are to be fined, as alſo if they eat or "drink before they are agreed; yet if it be at their own "charge the verdict ſhall ſtand good, but if they eat "or drink at the charge of the party for whom they "find, it ſhall then be ſet aſide, 1 *Leon.* 133 *Dyer* 137. "Some have been fined for having fruit in their pocc"kets when they were withdrawn to conſider of their "verdict, tho' they did not eat them, 1 *Leon. Dyer* 137.

* "Some jurymen, ſays Mr. Clare in his Engliſh li"berties, may be apt to ſay, that if we do not find as "the judge directs, we may come into trouble, the judge "may fine us, &c. I anſwer, no judge dares offer any "ſuch thing; you are the proper judges of the matter "before you, and your ſouls are at ſtake; you ought "to act freely, and are not bound, though the court "demand it, to give the reaſon why you bring it in

the judge on the bench be the minister of the prince's vengeance.

I am, &c.

LETTER IV.

SIR,

THE legislative power is committed to two bodies, to that of the nobles, and to that of the representatives of the people, each of which have separate views and interests. But here there is this essential difference; for while the individuals who compose the house of commons enjoy their power but for a limited time, and can only be restored by new powers given them by their constituents, the privileges enjoyed by the members of the house of lords are in their own nature hereditary. And this is the more necessary, as their high prerogatives render them subject to popular envy, and consequently their privileges must in a free

"thus or thus; for you of the grand jury are sworn "to the contrary, *viz.* to keep secret your fellows coun- "sel and your own: and you of the petty jury are no "way obliged to declare your motives, for it may not "be convenient. In Q. Elisabeth's days a man was "arraigned for murder before justice Anderson; the "evidence was so strong that eleven of the jury were "presently for finding him guilty, the twelfth man re- "fused, and kept them so long that they were ready "to starve, and at last made them comply with him, and "bring in the prisoner not guilty. The judge, who "had several times admonished him to join with his "fellows, being surprised, sent for him and discoursed "him privately; to whom upon promise of indemnity, "he at last owned, that he himself was the man that "did the murder, and the prisoner was innocent, and "that he was resolved not to add perjury, and a second "murder to the first."

ſtate be always in danger. The only diſadvantage that can poſſibly ariſe from this is, that as their power is hereditary, they might be tempted to purſue their own intereſt to the prejudice of the public, and therefore to prevent this, where they might receive the greateſt pecuniary advantages from being corrupt, as in the caſe of granting ſupplies, they have only the power of refuſing, while the commons alone have that of enacting.

The great, we have already ſaid, are always obnoxious to popular envy; and therefore, were they to be judged by the people, they might be in the greateſt danger from their judges; they would then want the privilege of being tried by their peers, a privilege enjoyed by the meaneſt ſubject. They are therefore not to be tried by the ordinary courts of judicature, but by that part of the legiſlature of which each is a member. As all human compoſitions muſt be defective, and the beſt laws in ſome inſtances too ſevere; and as the national judges are mere paſſive beings, incapable of moderating either the force or rigour of the laws, this part of the legiſlature is here, as well as in the former caſe, a neceſſary tribunal, to whom it belongs to moderate the law. In their deciſions they give not their opinions upon oath; but each laying his right hand on his heart, gives his verdict upon the ſingle teſtimony of his honour. Thus are the lords inveſted with every outward mark of dignity and with all the privileges neceſſary to maintain their rank in all its ſplendor; and yet are ſo limited, that they have not the power to encroach upon the rights and liberties of the inferior ſubjects.

But while the privileges of the lords are preſerved, and other wiſe purpoſes anſwered by their having a ſhare of the legiſlative power, the privileges of all inferior perſons are ſecured by every man's having either in perſon, or by his repreſentative, a ſhare in the legiſlature, by which means no laws can be enacted or

repealed, without the consent of the representatives of the majority of the nation. Thus the liberties of the commons are as strongly secured as the royal prerogatives, or as the privileges of the lords. The commons are the guardians of the public liberty: They are the deputies sent up from all quarters to make such laws as shall best promote the interest of the whole collective body. And though they have not the power of examining the meanest subject upon oath, yet they can search into the conduct of the highest peer in the realm, and in the name of the people, impeach the favourite, or minister of the king. They can call the judges to an account for the male-administration of their office, and bring all those to justice who make an ill use of their power. Thus the commons are the grand jury of the nation, but as it would be improper that those who are impeached in so high a court should be tried by a lower, which might be intimidated and over awed by the power of the commons, therefore to preserve the dignity of the people and the security of the subject, those whom they impeach are tried by the lords, whose superior dignity sets them above all influence, and who have neither the same interest, nor the same passions.

I am, &c.

LETTER V.

SIR,

FIFTY days before the meeting of every new parliament, every lord ſpiritual and temporal is ſummoned by the king's writs, commanding each to appear at a certain time and place to treat and adviſe of certain weighty affairs relating to church and ſtate.

At the ſame time writs are alſo ſent to the ſheriff of every county, to ſummon thoſe who have a right to vote for repreſentatives, to elect two knights for each county, two citizens for each city, and two burgeſſes for each borough, according to ancient cuſtoms. And that theſe repreſentatives may be in circumſtances ſufficiently eaſy to preſerve them from the temptation of betraying their truſt, every candidate for a county in England ought to be poſſeſſed of an eſtate of 600 l. per annum; and every candidate for a city or borough, of 300 l. per annum.

At the opening of the parliament, the king comes to the houſe of lords in his royal robes, which are put on in a room juſt by, with the crown on his head, and the ſword of ſtate borne before him. His majeſty ſits on his throne. The temporal lords are in their ſcarlet robes of ſtate, every one according to his degree, and the ſpiritual lords in their epiſcopal habit. On the king's right hand a form is ſet for the prince, and on the left, another for the duke.

On the king's right hand, next the wall, the two archbiſhops ſit on a form by themſelves. Below them the biſhops of London, Durham, and Wincheſter: and all the other biſhops according to the order of their conſecration.

The lord treaſurer, lord preſident, and lord privy ſeal ſit upon forms on the king's left hand, above all

dukes except the royal blood. Then the dukes, marquiſſes, and earls, according to their creation.

Croſs the room are placed the woolſacks, on the firſt of which, before the throne, ſits the chancellor, as ſpeaker of the houſe of lords, with the great ſeal and mace lying by him. Below which are forms croſs the room for the viſcounts and barons, who ſit in order according to their creation.

The judges, maſters in chancery, and king's council, who when called upon are to give their advice in points of law, ſit on the other woolſacks. But they all ſtand up till the king gives them leave to ſit.

The loweſt woolſack is for the clerk of the crown, and clerk of the parliament. The firſt concerned in all parliamentary writs and pardons, and the laſt in keeping the records of all that paſſes in parliament. This clerk has two under clerks, who, kneeling behind the woolſack, write upon it.

In the houſe of peers the lord chancellor or keeper of the great ſeal for the time being, is always ſpeaker: But the commnos elect their ſpeaker, who muſt be approved by the king. No perſon of the Romiſh religion can ſit in either houſe, nor any member vote, till he has taken the oaths to the government.

In the houſe of peers every lord gives his vote (beginning with the youngeſt) declaring that he is content or not content. And both here and in the houſe of commons all things are carried by a majority. But the lords have the privilege of appointing proxies to vote for them in their abſence, which the commons have not.

The commons only have the power of introducing money bills, which though the lords may throw out the whole, they will not ſuffer them to alter.

Any member of the commons may offer a bill, but he muſt firſt give ſome reaſons for its being admitted, which is called *making a motion.* If it be agreed to, he

preſents it to the houſe, and it being read a firſt time, the ſpeaker reads an abſtract of it, and puts the queſtion, if it ſhall have a ſecond reading; and upon a ſecond reading it is uſually referred to a committee, or thrown out.

When the committee has gone through the bill, the chairman makes his report at the ſide-bar, reading ſuch alterations as have been made by the committee, and the queſtion is put on every one of them ſeparately; when ſuch alterations are either agreed to, or rejected by the houſe; and the queſtion being again put, whether the bill ſo amended ſhall be engroſſed and read a third time, on a further day, and reſolved on in the affirmative, the ſpeaker at that day puts the queſtion, if the bill ſhall paſs; which if agreed to it is then carried to the lords.

There muſt be forty members preſent to conſtitute a houſe of commons, and at leaſt eight in a committee: but the full number of the houſe of commons is 558.

No bill that is rejected can be brought in again the ſame ſeſſions.

The ſpeeches of the members are only directed to the ſpeaker, and if any one anſwers, the firſt is not allowed to reply the ſame day. And in any debate no member can ſpeak more than once to a bill in the ſame day, unleſs the houſe be turned into a committee, and then if the chairman thinks proper, every man may ſpeak to it as often as he pleaſes.

The ſpeaker is not to argue for or againſt any ſide. 'Tis his part to ſee the orders of the houſe obſerved; to hear the arguments of the debate, and collect the ſubſtance. Neither has he any vote, except when the houſe is equally divided, and then he has the caſting vote.

The commons give their votes by ay's and no's, and if it be uncertain which is the majority, the houſe divides. If the queſtion be to bring any matter into the

houſe, as a bill or petition, then the ay's go out; but if it relates to any thing the houſe has already in hand, the no's go out. If it be in a committee of the whole houſe, they change ſides, the ay's taking the right, and the no's the left hand of the chair.

The bill is carried up to the lords by ſeveral members appointed by the houſe: And as they approach the bar of the houſe of lords, in a reſpectful manner, their lordſhips riſe from their ſeats and come forward to meet him; when the title of the bill being read by the chief meſſenger, it is delivered to the Lord chancellor.

On the contrary, when a bill is ſent by the lords to the commons, they ſend none of their members, but only ſome of the maſters in chancery, or ſome other perſons, whoſe places are on the woolſacks, who, coming up to the ſpeaker, bow thrice, and after one of them has read the title, and deſired it may be taken into conſideration, deliver the bill to the ſpeaker. In matters of great importance the lords ſend the judges.

When the two houſes differ about a bill, or any other affair, a conferenee is demanded in the painted chamber, where a deputation from each houſe meet, the lords ſitting covered at a table, and the commons ſtanding bare. If they cannot agree a new conference is ſometimes demanded, and if their debates prove ineffectual the bill is loſt.

A bill for a general pardon coming from the crown is read but once in each houſe, though every other bill is read three times.

After an adjournment things continue in the ſame ſtate they were in till the next meeting, and may then be reſumed; but by a prorogation, which ends the ſeſſion, all bills that did not receive the royal aſſent are loſt.

The parliament of England was formerly diſſolved by the king's death, but now on ſuch an event they are to

continue ſitting, or aſſemble if they are nor ſitting, and ſo to continue till diſmiſſed by the ſucceſſor.

I am, &c.

LETTER VI.

SIR,

THE following letter contains remarks on the other parts of the conſtitution, and particularly of the courts of juſtice ——Upon the calling of every parliament, a national ſyond of the clergy are conſtantly convened to conſider of the ſtate of the church; the king directing his writs to the archbiſhop of each province to ſummon all biſhops, deans, and archdeacons, &c. to aſſemble at a certain time and place. On which the archbiſhop of Canterbury directs his mandate to the biſhop of London, as dean provincial, to cite all biſhops, deans, archdeacons, directing that one proctor be ſent for each cathedral and collegiate church, and two for the body of the inferior clergy of each dioceſe. The convocation of the clergy of Canterbury generally aſſemble in St Paul's cathedral, and from thence remove to the chapter houſe, or to Weſtminſter.

The upper houſe is compoſed of twenty two biſhops, of whom the archbiſhop is preſident. And the lower houſe, of all the deans, archdeacons, one proctor for every chapter, and two for the clergy of each dioceſe, in all 166.

At the ſame time the archbiſhop of York may hold a convocation of his clergy. The buſineſs of the convocation is chiefly to preſerve the purity of the Chriſtian faith, to puniſh thoſe convicted of error, and to ſuppreſs all heretical books: but how far theſe cenſures are allowable in a church who makes no pretenſion to infallibility, and what an injury this may be to the cauſe of truth, and to a free and honeſt enquiry, which pro-

teſtants claim as their peculiar privilege, is not for me to determine. However, though they have been reckoned an eſſential part of the conſtitution, and as ſuch have been regularly ſummoned to meet with every parliament, they have not for many years been ſuffered to enter upon buſineſs.

The higheſt eccleſiaſtical court is that of the delegates, which conſiſts of commiſſioners appointed by his majeſty, under the broad ſeal, to hear appeals from the inferior courts.

The ſecond in order is that of the arches, to which are directed appeals in eccleſiaſtical cauſes in the province of Canterbury. The judge here determines the cauſe without a jury, and all the proceedings in this run in the name of the judge.

In the court of audience, the archbiſhop avocates a cauſe to his own hearing.

The prerogative court takes cognizance of wills, and of the eſtates of thoſe who die inteſtate.

The court of peculiars take cognizance of cauſes in ſuch pariſhes as are exempt from the juriſdiction of the biſhop of that dioceſe.

In every dioceſe the biſhop hath a court held in his cathedral, that takes cognizance of wills, inteſtates, eſtates, &c. of which his chancellor is judge; and if the dioceſe be large he hath commiſſioners in the diſtant parts, who ſit as judges in the places aſſigned them, and theſe are called conſiſtory courts.

Every archdeacon hath alſo his court, and judges of cauſes of an inferior nature within his juriſdiction.

The court of chancery is a court of equity, of which the lord chancellor alone is judge; he ſearches into frauds, breaches of truſt, and ſecret practices, and, in many caſes, moderates the rigour of the common law. The witneſſes are here examined in private, and the proceedings are carried on by bill, anſwers, and de-

crees; but theſe decrees can only bind the perſon of the ſuitors, and not their lands or goods.

The twelve maſters in chancery are aſſiſtants to the lord chancellor; the firſt of whom is called the maſter of the rolls, or records of the court of chancery, and he, in the abſence of the chancellor, hears cauſes at the rolls, and ſometimes in the court of chancery. In his gift are the offices of the ſix clerks, whoſe buſineſs it is to enroll commiſſions, pardons, patents, &c. which paſs the great ſeal. They are alſo attornies for the ſuitors in all cauſes depending in this court. Under theſe clerks are ſixty more, who diſpatch all the buſineſs of that office. In the court of chancery there are alſo two examiners, who examine all witneſſes on oath, and take their depoſitions.

The court of chancery enquires into ſuch frauds and abuſes as may have been committed where eſtates or money have been given to any charitable uſe, obliging the truſtees to perform their truſt according to the intent of the reſpective donors.

The maſters in chancery ſit three at a time, by turns, on the bench with the lord chancellor, and to them are uſually referred matters of account, but never the merits of any cauſe.

The court of king's bench takes cognizance of ſuch criminal cauſes as treaſon, felony, breaches of the peace, &c and can examine, controul, and correct the judgments and proceedings of other inferior courts, not only in pleas of the crown, but in all others, except thoſe of the exchequer. In this court there are four judges, created by patent, who hold their places for life, viz. the lord chief juſtice, who has a ſalary of 2000l. per annum, and the three puiſne judges, each of whom have 1500l. per annum. This court grants prohibitions to other courts, both eccleſiaſtical and civil, when they exceed the bounds of their juriſdiction;

and here all matters of facts relating to civil and criminal cauſes are tried by a jury.

The court of common pleas takes cognizance of none but civil cauſes; and real actions are pleadable no where elſe; nor can fines be levied, nor recoveries ſuffered in any other court. The judges of this court are the lord chief juſtice of the common pleas, and three other judges, who are created by patent for life; the ſalary of the firſt is 2000l. and each of the others 1500l. per annum. None but ſerjeants at law can plead in this court, and all facts are tried by a jury.

Before the court of exchequer are brought all cauſes relating to the public revenue, as well as thoſe of private right between party and party; it is alſo a court of equity, as well as of law, and ſuitors proceed by way of bill and anſwer. The ſalary of the lord chief baron is equal to that of the other chiefs, and the other three barons have a ſalary of 1500l. per annum each, and enjoys his place for life.

That juſtice may be regularly adminiſtered in the country, the counties of England are divided into ſix circuits, and two of the twelve judges are aſſigned to go each of theſe circuits twice a-year, when at the aſſizes held for the reſpective counties in ſpring and autumn, they determine all cauſes both of a criminal and civil nature; all facts being tried by a jury, as they are in the courts of common law at Weſtminſter hall.

For the ſame reaſon Wales is divided into two circuits, and two judges appointed annually to hear and determine cauſes in each.

Civil and criminal cauſes of a trivial nature are tried in every city, and in all incorporated towns by the magiſtrates, who have the power of holding courts; but they determine no capital cauſes, nor pleas of land.

Courts leet and courts baron are alſo held by the lords of manors, where their tenants are obliged to attend and receive juſtice. The buſineſs of courts leet is

chiefly to preſent and puniſh nuiſances; and at courts-barons, the conveyances and alienations of the copy-hold tenants are enrolled, and they are admitted to their eſtates on a deſcent or purchaſe.

There are alſo ſheriffs courts and hundred courts, where little matters are controverted. Juſtices of the peace are alſo appointed in every county, to whom is entruſted the power of putting great part of the ſtatute law in execution, in relation to the high ways, the poor, vagrants, treaſons, felonies, riots, the preſervation of the game, &c. but in capital offences they only commit or bind over to the ſeſſions.

Beſides theſe, there are courts of conſcience ſettled in many parts of England for the relief of the poor, in the recovery or payment of ſmall debts, not exceeding 40 s.

Moſt of the above courts are guided by common law. I come now to one ruled by the civil law, viz. the court of admiralty, whoſe judge is therefore a doctor of the civil law. In this court, which is held in the common hall at doctors commons, maritime affairs are tried, and all its writs and decrees run in the name of the high admiral.

The court of the earl marſhal, or court of honour, judges of any ſuit concerning the arms of the nobility and gentry, and the Earl Marſhal of England, or his deputy, is the proper judge thereof. He is inveſted with a power of ordering and determining all matters relating to arms, ſupporters, pedigrees, &c. making rules and decrees for granting new devices of arms, and putting in execution the laws and ordinances relating thereto.

I am, &c.

LETTERS on COMPLIMENT, BUSINESS, and ſeveral other OCCASIONS.

LETTER VII.

From a Father to a Son.

Dear Son,

I Am ſorry you ſhould have any miſunderſtanding with your maſter: I have a good opinion of him, and I am unwilling to entertain a bad one of you. It is ſo much a maſter's intereſt to uſe his apprentice well, that I am inclinable to think, that when they are badly treated, it is oftener the effect of provocation than choice. Wherefore, before I give myſelf the trouble of interpoſing in your behalf, I deſire you will ſtrictly enquire of yourſelf, whether you have not, by ſome miſconduct or other, provoked that alteration in your maſter's behaviour, of which you ſo much complain. If, after having diligently complied with this requeſt, you aſſure me, that you are not ſenſible of having given cauſe of diſguſt on your ſide, I will readily uſe my beſt endeavours to reconcile you to your maſter, or procure you another. But if you find yourſelf blameable, it will be better for you to remove, by your own amendment, the occaſion of your maſter's diſpleaſure,

than to have me, or any other friend, offer to plead your excuse where you know it would be unjust to defend you. If this should be your case, all your friends together could promise your better behaviour, indeed; but as the performance must even then be your own, it will add much more to your character to pass through your whole term without any interposition between you. Weigh well what I have here said; and remember that your future welfare depends greatly on your present behaviour. I am

Your loving Father.

LETTER VIII.

Against a sudden intimacy, or friendship, with one of a short acquaintance.

Cousin Andrew,

I Am just setting out for York, and have not time to say so much as I would on the occasion upon which I now write to you. I hear that Mr Blandford and you have lately contracted such an intimacy, that you are hardly ever asunder; and as I know his morals are not the best, nor his circumstances the most happy, I fear he will, if he has not already done it, let you see, that he better knows what he does in seeking your acquaintance, than you do in cultivating his.

I am far from desiring to abridge you in any necessary or innocent liberty, or to prescribe too much to your choice of a friend; nor am I against your being complaisant to strangers; for this gentleman's acquaintance is not yet a month old with you; but you must not think every man, whose conversation is agreeable, fit to be immediately treated as a friend. Of all sorts, hastily contracted friendships promise the least duration or satisfaction; as they commonly arise from design on one side, and weakness on the other. True friendship must

be the effect of long and mutual eſteem and knowledge: It ought to have for its cement, an equality of years, a ſimilitude of manners, and, pretty much, a parity in circumſtances and degree. But, generally ſpeaking, an openneſs to a ſtranger carries with it ſtrong marks of indiſcretion, and not ſeldom ends in repentance.

For theſe reaſons, I would be glad you would be upon your guard, and proceed cautiouſly in this new alliance. Mr Blandford has vivacity and humour enough to pleaſe any man of a light turn; but were I to give my judgment of him, I ſhould pronounce him fitter for the tea-table than the cabinet. He is ſmart, but very ſuperficial and treats all ſerious ſubjects with a contempt too natural to bad minds; and I know more young men than one, of whoſe good opinion he has taken advantage, and made them wiſer, though at their own experience, than he found them.

The caution I here give you, is the pure effect of my experience in life; ſome knowledge of your new aſſociate, and my affection for you. The uſe you make of it will determine, whether you merit this concern from

Your affectionate kinſman.

LETTER IX.

An Apprentice to his Brother, about a fraud committed by his fellow apprentice to their maſter.

Dear Brother,

I Am under greater uneaſineſs than I am able to expreſs. My fellow 'prentice, for whom I had a great regard, and from whom I have received many civilities, has involved me in the deepeſt affliction. I'm unwilling to tell you, and yet I muſt not conceal it, that he has forfeited the confidence repoſed in him, by a breach of truſt, to which he ungenerouſly gained

my conſent, by a pretence I did not in the leaſt ſuſpect. What muſt I do? My maſter is defrauded: If I diſcover the injury, I am ſure to ruin a young man I would fain think poſſeſſed of ſome merit; if I conceal the injuſtice, I muſt at preſent ſhare the guilt, and hereafter be partaker in the puniſhment. I am in the greateſt agony of mind, and beg your inſtant advice, as you value the peace of

Your dutiful, tho' unfortunate brother.

LETTER X.

The Brother's Anſwer.

Dear Brother,

YOur letter, which I juſt now received, gives me great uneaſineſs: And as any delay in the diſcovery may be attended with conſequences which will probably be dangerous to yourſelf, and diſagreeable to all who belong to you; I charge you, if you value your own happineſs, and my peace, to acquaint your maſter inſtantly with the injuſtice that has been done him; which is the only means of vindicating your own innocence, and prevent your being looked upon as an accomplice in a fact, to which I wiſh your may not be found to have been too far conſenting. As to the unhappy young man who has been guilty of ſo fatal an indiſcretion, I wiſh, if the known clemency and good nature of your maſter may pardon this offence, he may let his forgiveneſs teach him the ingratitude and inhumanity of injuring a man, who is not only the proper guardian of his youth, but whoſe goodneſs deſerves the beſt behaviour, tho' he be generous enough to excuſe the worſt. Let not a minute paſs after you receive this, before you reveal the matter to your maſter. For I am in hopes that your application to

me, and your following my advice, will greatly plead in your behalf. I will very ſpeedily call on your maſter; and am, as far as an honeſt regard for you can make me,

Your loving brother.

LETTER XI.

From a Father to a Son on his keeping bad company, bad hours, &c. in his apprenticeſhip.

Dear Son,

I Am very much concerned to hear, that you are of late fallen into bad company; that you keep bad hours, and give great uneaſineſs to your maſter, and break the rules of his family; that when he expoſtulates with you on this occaſion, you return pert and bold anſwers; and inſtead of promiſing or endeavouring to amend, repeat the offence; and have entered into clubs and ſocieties of young fellows, who ſet atnaught all good examples, and make ſuch perſons as would do their duty the ſubject of their ridicule as perſons of narrow minds, and who want the courage to do as they do.

Let me, on this occaſion, expoſtulate with you, and ſet before you the evil of the way you are in.

In the firſt place: What can you mean by breaking the rules of a family you had bound yourſelf by contract to obſerve? Do you think it is honeſt to break through engagements into which you have ſo ſolemnly entered; and which are no leſs the rules of a corporation you are to be one day free of, than thoſe of a private family?—Seven years, ſeveral of which are already elapſed, are not ſo long a term, but that you may ſee it determined before you are over fit to be truſted with your own conduct: twenty one or twenty two years of age is full early for a young man to be his own maſter, whatever you may think; and you may ſurely ſtay till then, at leaſt,

to chuſe your own hours, and your own company; and, I fear, as you go on, if you do not mend your ways, your diſcretion will not then do credit to your choice. Remember, you have no time you can call your own, during the continuance of your contract; and muſt you abuſe your maſter in a double ſenſe; rob him of his time, eſpecially if any of it be hours of buſineſs; rob him of his reſt; and then break peace in his family, and give a bad example to others? and all for what? why, to riot in the company of a ſet of perſons, who contemn, as they teach you to do, all order and diſcipline; who, in all likelihood, will lead you into gaming, drinking, ſwearing, and even more dangerous vices, to the unhinging of your mind from your buſineſs, which muſt be your future ſupport.

Conſider, I exhort you, in time, to what theſe courſes may lead you. Conſider the affliction you will give to all you friends, by your continuance in them. Lay together the ſubſtance of the converſation that paſſes in a whole evening with your frothy companions, after you are come from them; and reflect what ſolid truth, what uſeful leſſons, worthy of being inculcated in your future life, that whole evening has afforded to you; and conſider, whether it is worth breaking through all rule and order for?—Whether your preſent conduct is ſuch as you would allow in a ſervant of your own? whether you are ſo capable to purſue your buſineſs with that ardor and delight next morning, as if you had not drank, or kept bad hours, over night? if whether your maſter has not a double loſs and damage from your miſ ſpent evenings; whether the taking of ſmall liberties, as you may think them, leads not on to greater? for, let me tell you, you will not find it in your power to ſtop when you will; and then whether any reſtraint at all will not in time be irkſome to you?

I have gone through the like ſervitude with pleaſure

and credit; I found myſelf my own maſter full ſoon for my diſcretion; what you think of yourſelf I know not? but I wiſh you may do as well for your own intereſt, and reputation too, as I have done for mine; and I'll aſſure you, I ſhould not have thought it either creditable or honeſt to do as you do. I could have ſtood the laugh of an hundred ſuch vain companions as you chuſe, for being too narrow minded to break through all moral obligations to my maſter, in order to ſhew the bravery of a bad heart, and what an abandoned mind dared to perpetrate. A bad beginning ſeldom makes a good ending, and if you were aſſured that you could ſtop when you came for yourſelf, which is very improbable, how will you anſwer it to equity and good conſcience, that you will do ſo to your maſter? There is, let me tell you, more true bravery of mind in forbearing to do an injury, than in giving offence.

You are now at an age when you ſhould ſtudy to improve, not divert your faculties. You ſhould now lay in a fund of knowledge, that in time, when ripened by experience, may make you a worthy member of the commonwealth. Do you think you have nothing to learn, either as to your buſineſs, or as to forming of your mind? would it not be much better to chuſe the ſilent, ſober converſation of books, than of ſuch companions as never read or think; an author never commits any but his beſt thoughts to paper: but what can you expect from the laughing noiſy company you keep, but frothy prate, indigeſted notions, and thoughts ſo unworthy of being remembered that it is the greateſt kindneſs to forget them?

Let me intreat you then, my dear ſon, for your family's ſake, or for your own ſake, before it be too late, to reflect, as you ought, upon the courſe you are entered into. By applying yourſelf to books, inſtead of ſuch vain company, you will be qualified in time for

the best of company, and to be respected by all ranks of men. This will keep you out of unnecessary expences, will employ all your leisure time, will exclude a world of temptations, and open and enlarge your notions of men and things, and, finally, set you above that wretched company which now you seem so much delighted with. And one thing let me recommend to you, that you keep a list of the young men of your standing within the compass of your knowledge, and for the next seven years, observe what fate will attend them; see, if those who follow not the course you are lately entered into, will not appear in a very different light from those who do; and from the industry and prosperity of the one, and the decay or failure of the other (if their vain ways do not blast them before, or as soon as they begin the world) you'll find abundant reasons every day to justify the truth of the observations I have thrown together. As nothing but my affection for you could possibly influence me to these expostulations, I hope for a proper effect from them, if you would be thought well of by, or expect any favour from

Your loving father.

LETTER XII.

From an elder to a younger brother, representing to him the fatal consequences that must inevitably attend his persisting in his extravagance.

Dear Peter,

YOU must imagine, if you give yourself time to reflect, that your misfortunes, as being my only brother, affect me almost as much as my own; which, you are sensible, are not a few: But then you know very well, that mine are owing to unforeseen accidents, and not to wilful profusion. This consideration supports me under them; but as to what I have suffered

on your account, that indeed has been occaſioned by my own indiſcretion. Whilſt my father and mother were living, they not only ſupplied you with every thing that was neceſſary and convenient; but even indulged you in your extravagance. What they left behind them is now devolved upon me; and both nature and prudence direct me to make the beſt uſe of it I am able. I acknowledge I am inclined to ſerve you to the utmoſt of my power; but, my dear brother, which way can I do it effectually? The many ſupplies you received from our indulgent parents were actually thrown away, becauſe, through your own miſapplication of them, they gave you no real aſſiſtance: And, pray, what meaſures can I take to relieve you? Had you made a proper uſe of your friends readineſs to ſerve you, you had been happy long ago; but, to ſpeak freely, your preſent diſtreſs is entirely owing to your own folly. The fortune you had, with prudent management, would have afforded you a comfortable ſubſiſtence all your life; whereas you have ſquandered it away in leſs than two years time. Were I able and willing to give you as much more, what reaſon is there to ſuppoſe you would be a better œconomiſt for the future? All I am worth in the world, at your rate of living, would ſupport you but a few years; and as I think it my duty to take care of my own family, I muſt not injure them by relieving you. Were I to ſend you the money you require, what other purpoſe would it ſerve, than to lengthen your credit, and involve you farther in debt? This has always been the caſe, whenever I have aſſiſted you; and therefore it is now time to withdraw my favours. Nevertheleſs, when I am ſufficiently convinced of your reformation, you may depend upon all reaſonable aſſiſtance from

Your affectionate brother,

G. Compton.

LETTER XIII.

From a Guardian to his Ward, on his irregular courſe of life during his apprenticeſhip.

Dear John,

YOU are ſenſible that a true friendſhip always ſubſiſted between your father and myſelf, and that he was pleaſed to conſtitute me the ſole executor of his laſt will and teſtament, wherein he committed you to my care during your minority. I have accordingly had a watchful eye over your deportment, and am ſorry to hear that you keep bad company and bad hours, are frequently overtaken with liquor, and tranſgreſs the rules of your maſter's houſe, ſo as to give great uneaſineſs to the whole family. I am likewiſe informed, that you treat your maſter's cooleſt expoſtulations in a manner that no way becomes you, giving him pert anſwers, and putting on ſaucy airs. Nay, inſtead of amendment, you repeat the offence for which he reproves you, and turn his admonitions to ridicule amongſt your profligate aſſociates. Give me leave, therefore, to ſet before you, in a true light, the fatal conſequences that muſt attend you without a ſpeedy reformation.

In the firſt place, how can you in conſcience break through that ſolemn contract, which you have bound yourſelf faithfully to obſerve? or what excuſe can I make to your maſter, to whom I ſtand engaged for your good behaviour? You are now but ſeventeen, an age too young to be your own maſter, and to act without reſtraint. Stay, then, till you are one or two and twenty at leaſt, before you take the liberty of keeping what hours and what company you pleaſe; and even then it will be neceſſary to controul yourſelf, for fear of con-

tracting vicious habits, which are not eaſily forſaken.

Conſider, I beg of you, before it is too late, into what inconveniences and diſtreſs ſuch a courſe of life may lead you; and what trouble you will give your ſincereſt friends, by perſevering in your evil ways. And then again, have an eye on the golden rule, of doing as you would be done by. Aſk yourſelf, whether your preſent behaviour is ſuch as you would approve of in an apprentice of your own? Are you ſo capable of purſuing your maſter's buſineſs the next morning, as if you had gone to bed ſober, and in proper time? If not, your miſ-ſpent evenings, are a double diſadvantage to your maſter. And will not theſe ſmall liberties (as you call them) lead you on, in time, to others of a more dangerous and deſtructive nature? Believe me, it is not in every one's power to ſtop when he pleaſes; and by ill habits long perſiſted in, you may arrive to ſuch a pitch of obduracy, as to bid defiance to all laws both human and divine.

For my part, I ſerved ſeven years, not only with pleaſure, but (I hope) with reputation; and though I was not my own maſter till I was two and twenty, I thought it was full ſoon enough. I don't know what your ſentiments may be on the like occaſion; but I wiſh you may conſult your own intereſt and credit as much as I have done, and not take ſuch liberties as I cannot think either reputable or honeſt.

You are now at an age, wherein you ſhould ſtudy to cultivate your mind, not to indulge yourſelf in pleaſures. By reading proper books, and keeping good company you will acquire a large ſtock of wiſdom and experience; you will uefully employ your leiſure hours; avoid many temptations; enlarge your ideas of men and things; contract your expences; and, in a word, you will learn to look down with an eye of contempt on thoſe frothy companions, who now give you ſo much ſatisfaction and delight.

Nothing but my ſincere regard for your future welfare could have induced me thus to repreſent to you the dangerous tendency of your preſent conduct? and I hope my friendly admonitions will have the deſired effect, ſo that I may not have cauſe to repent of taking upon me the important truſt which your father repoſed in me. If I ſhould hear of the ſucceſs of theſe remonſtrances, you ſhall want for no encouragement from

Your affectionate guardian,

John Keith.

LETTER XIV.

From an Apprentice to his Maſter in the country.

SIR,

SINCE you left home nothing material has happened in the family, nor any buſineſs offered, but what we have been able to accompliſh to the ſatisfaction of the cuſtomers. This I thought it my duty to inform you of (as I find your affairs will detain you longer in the country than you expected) and to aſſure you that buſineſs here, during your abſence, ſhall be carried on with as much care and fidelity, as if your eye was over us. Sir Walter Baltimore has diſcharged his accompt, and bought ſix pieces of the ſame holland, with which he is perfectly well pleaſed. Captain Thomſon arrived yeſterday. I ſaw him laſt night, and he tells me he has executed your commiſſion much to his ſatisfaction, and hopes it will be to yours. The good family are all well. Every body longs for your return, and my good miſtreſs begins to be impatient; however, nobody expects you till the buſineſs you went about is compleated, and if in the mean time any thing of conſequence ſhould happen, you may depend on hearing immediately from, Sir,

Your moſt faithful and obedient ſervant.

LETTER XV.

From a Father to a Son, to diſſuade him from the vice of drinking to exceſs.

My dear Son,

IT is with a grief proportioned to my love, which is extream, that I underſtand you have of late neglected your ſtudies, and given yourſelf up to the odious vice of drinking: What ſhall I ſay, what ſhall I do to engage you to quit this pernicious practice, before it becomes ſuch a habit, that it will be impoſſible, or at leaſt very difficult, for you to caſt it off? Let me require, let me intreat you, to give a ſuitable attention to what I have to ſay on this head, which I ſhall offer rather as a warm friend, than an angry father; and as I addreſs myſelf to your reaſon, I will leave it to yourſelf to judge the truth of the obſervations I have to make to you.

In the firſt place, with reſpect to health, the greateſt jewel of this life, it is the moſt deſtructive of all vices: aſthmas, vertigoes, palſies, apoplexies, gouts, cholics, fevers, conſumptions, ſtone, and hypochondriac diſeaſes, are naturally introduced by exceſſive drinking.

All the reſt of the vices together, are not ſo often puniſhed with ſudden death as this one: What fatal accidents, what quarrels, what breaches between friend and friend, are owing to it.

Then, in the ſecond place; how does it deface reaſon, deſtroy all the tender impulſes of nature, make a wiſe man a fool, and ſubject perſons of the brighteſt parts to the contempt of the weakeſt, and even in time, extinguiſhes thoſe ſhining qualities which conſtitute the difference between a man of ſenſe and a blockhead! For as a certain very eminent author obſerves, fools

having generally ſtronger nerves, and leſs volatile ſpirits, than men of fine underſtandings, that which will rouſe the one, will make the other either ſtupid or frantic; and though it ſometimes, while the fit continues, ſtrengthens the imagination, yet it always depreſſes the judgment; and after the fit is over, both thoſe faculties languiſh together, till, in time, it quenches the imagination, impairs the memory, and drowns the judgment.

Moſt other vices are compatible, as the ſame author obſerves, with ſeveral virtues; but drunkenneſs runs counter to all the duties of life. A great drinker can hardly be either a good huſband, a good father, a good ſon, a good brother, or a good friend: It lays him open to the worſt company, and this company frequently ſubjects him to lewd women, gaming, quarrels, riots, and often murders. All other vices, even the greateſt of vices, as ambition, unchaſtity, bigotry, avarice, hypocriſy, deteſt this unnatural and worſe than beaſtly vice; for the beaſts themſelves, even the uncleaneſt of them, know nothing of it, much leſs practiſe it.

Other vices, indeed, make men worſe, ſays this judicious author; but this alters men from themſelves, to that degree, that they differ not more from their preſent companions, than from their former ſelves. An habitude of it will make the prudent inconſiderate, the ambitious indolent, the active idle, and the induſtrious ſlothful; ſo that their affairs are ruined for want of application, or by being intruſted in the hands of thoſe who turn them wholly to their own advantage, and in the end, to the ruin of thoſe who employ them.

I have written a long letter already: Yet have I ſtill more to ſay; which, that I may not tire you, I will leave to another letter; which the next poſt ſhall bring you. And I am, mean time, in hopes this will not loſe its proper effect,

Your moſt indulgent father.

LETTER XVI.

The ſame Subject purſued.

My dear Son,

BY my former you will ſee, that hard drinking is a vice that breaks a man's reſt, impairs the underſtanding, extinguiſhes the memory, inflames the paſſions, debauches the will, lays the foundation of the worſt and moſt dangerous diſtempers, incapacitates a perſon from puſuing his ſtudies, and from applying to the duties of his calling, be it what it will; begets contempt from the world; and even if a man's circumſtances were above feeling the expence, which can hardly be, alters and changes the practiſer of it from himſelf; and if he is not above feeling it, often reduces him to want and beggary: And if he has a family, his children, who by their father's induſtry and ſobriety might have made a creditable figure in life, are left to the mercy of the world; become the out-caſts of the earth, poſſibly foot ſoldiers, livery-ſervants, ſhoe-cleaners, link-boys, and, perhaps, pickpockets, highwaymen, or footpads; and, inſtead of a comfortable livelihood, and a ſtation above contempt, are intitled only to ſhame, miſery, and the gallows.

And do you judge, my ſon, how a man can anſwer this conduct to God, to his parents, and other relations, to his wife, to his children, to himſelf, and perſiſt in a barbarous and unnatural vice, which makes himſelf not only miſerable and contemptible, but tranſmits the miſchief to his unhappy and innocent children, if he has any.

Add to all this; That it is a vice a man cannot eaſily maſter and ſubdue; or which, like ſome others, may be cured by age; but it is a vice that feeds and nou-

riſhes itſelf by practice, and grows upon a man as he lives longer in the world, till at laſt, if it cuts him not off in the flower of his days, his body expects and requires liquor: And ſo, though a man, when he enters upon it, may be ſingle, yet if he ſhould ever marry, it may be attended by all the frightful and deplorable conſequences I mentioned, and ruin beſides an innocent, and perhaps prudent woman, rendering her, without her own fault, the joint unhappy cauſe of adding to the number of the miſerable and profligate children, with which the world too much abounds, and which is owing to nothing ſo much as this deteſtable ſin in the parents.

Conſider all theſe things, my dear ſon; and, before it be too late, get the better of a vice that you will find difficult to ſubdue, when it is grown to a head, and which will otherwiſe creep upon you every day more and more, till it ſhuts up your life and miſery as to yourſelf, and contempt as to the world; and, inſtead of giving cauſe even to your neareſt and beſt friends to remember you with pleaſure, will make it a kindneſs in them to forget they ever had in the world, if a parent, ſuch a ſon; if a tutor, ſuch a pupil; if a brother or ſiſter, ſuch an unhappy near relation; if a wife, ſuch an huſband; if a child, ſuch a father; and if a friend, ſuch a wretched one, that cannot be thought on without pity and regret, for having ſhortened his days, and ruined his affairs, by ſo pernicious a habit.

What a joy, on the contrary, will that nobleſt of conqueſts, over yourſelf, yeild to all thoſe dear relations! And, in particular, what pleaſure will you give to the aged heart and declining days of, my dear child,

Your moſt indulgent and affectionate father.

LETTER XVII.

To a young Trader generally in a hurry of buſineſs, adviſing method as well as diligence.

Dear Nephew,

THE affection I have always borne you, as well for your own ſake, as for your late father's and mother's, makes me give you the trouble of theſe lines, which I hope you will receive as kindly as I intend them.

I have lately called upon you ſeveral times, and have as often found you in an extraordinary hurry; which I well know cannot be ſometimes avoided; but, methinks, need not be always the caſe, if your time were diſpoſed in regular and proper proportions to your buſineſs. I have frequently had reaſon to believe, that more than half the flutter which appears among traders in general, is rather the effect of their indolence than their induſtry, however willing they are to have it thought otherwiſe; and will give you one inſtance in confirmation of this opinion, in a neighbour of mine.

This gentleman carried on for ſome years a profitable buſineſs; but, indulging himſelf every evening in a tavern ſociety or club, which the promotion of buſineſs (as is uſually the caſe) gave the firſt pretence for; he looked upon thoſe engagements as the natural conſequence of the approach of night; and drove on his buſineſs in the day with precipitation, that he might get thither with the earlieſt. He ſeldom kept very late hours, though he never came home ſoon. The night being gone, and his bottle emptied, the morning was always wanted to diſpel the fumes of wine. Whoever therefore came to him before nine, was deſired to call again; and when he roſe, ſo many matters waited for him as directly threw him into a flutter; ſo that,

from his riſing till dinner time he ſeemed in one continued ferment. A long dinner-time he always allowed himſelf, in order to recover the fatigues he had undergone; and all his table talk was, how heavy his buſineſs lay upon him! and what pains he took in it! The hearty meal, and the time he indulged himſelf at table, begot an inappetency for any more buſineſs for that ſhort afternoon; ſo all that could be deferred, was put off to the next morning; and longed for evening approaching, he flies to his uſual ſolace: Empties his bottle by eleven: Comes home: Gets to bed; and is inviſible till next morning at nine; and then riſing, enters upon his uſual hurry and confuſion.

Thus did his life ſeem, to thoſe who ſaw him in his buſineſs, one conſtant ſcene of fatigue, though he ſcarce ever applied to it four regular hours in any one day: Whereas had he riſen only at ſeven in the morning, he would have got all his buſineſs over by noon; and thoſe two hours from ſeven to nine, being before many people go abroad, he would have met with no interruption in his affairs; but might have improved his ſervants by his own example, directed them in the buſineſs of the day, have inſpected his books, written to his dealers, and put every thing in ſo regular a train, for the reſt of the day, that whatever had occurred afterwards would rather have ſerved to divert than fatigue him.

And what, to cut my ſtory ſhort, was the upſhot of the matter? Why, meeting with ſome diſappointments and loſſes (as all traders muſt expect, and ought to provide for;) and his cuſtomers not ſeeing him in his ſhop ſo much as they expected, and when there, always in a diſobliging petulant hurry; and moreover miſtakes frequently happening, through the hurry into which he put himſelf, and every one about him; by theſe means his buſineſs dwindled away inſenſibly; and, not being able to go out of his uſual courſe, which helped to im-

pair both his capacity and ardour to his buſineſs, his creditors began to look about them, and he was compelled to enter into the ſtate of his affairs; and then had the mortification to find a balance of two thouſand pounds againſt him.

This was a ſhocking caſe to himſelf; but more to his family, for his wife had lived, and his children had been educated, in ſuch a manner, as induced them to hope their fortunes would be ſufficient to place them in a ſtate of independence

In ſhort, being obliged to quit a buſineſs he had managed with ſo little prudence, his friends got him upon a charitable foundation, which afforded him bare ſubſiſtence for himſelf; his children were diſperſed ſome one way, and ſome another, into low ſcenes of life: and his wife went home to her friends, to be ſnubbed and reflected on by her own family, for faults not her own.

This example will afford ſeveral good hints to a young tradeſman, which are too obvious to need expatiating upon. And as I dare ſay, your prudence will keep you from the like fault, you will never have reaſon to reproach yourſelf on this ſcore. But yet, as I always found you in a hurry, when I called upon you, I could not but give you this hint, for fear you ſhould not rightly proportion your time to your buſineſs, and leſt you ſhould ſuſpend to the next hour, what you could and ought to do in the preſent, and ſo did not keep your buſineſs properly under. Method is every thing in buſineſs, next to diligence. And you will, by falling into a regular one, always be calm and unruffled, and have time to beſtow in your ſhop, with your cuſtomers; the female ones eſpecially; who always love to make a great many words in their bargainings, and expect to be humoured and perſwaded: And how can any man find time for this, if he prefers the tavern to his ſhop, and his bed to his buſineſs? I know you will

take in good part what I have written, becauſe you are ſenſible how much I am

Your truly affectionate, &c.

LETTER XVIII.

From a Tradeſman to his Correſpondent requeſting the payment of a ſum of money.

SIR,

A VERY unexpected demand that has been made on me for money, which I was in hopes of keeping longer in my trade, obliges me to apply for your aſſiſtance of the balance of the accompt between us, or as much of it as you can ſpare. When I have an opportunity to inform you of the nature of this demand, and the neceſſity of my diſcharging it, you will readily excuſe the freedom I now take with you; and as 'tis an affair of ſuch conſequence to my family, I know the friendſhip you bear me will induce you to ſerve me effectually. I am, Sir,

Your moſt obedient ſervant,

Thomas Hills.

LETTER XIX.

The Anſwer.

SIR,

IT gives me ſingular ſatisfaction, that I have it in my power to anſwer your demand, and am able to ſerve a man I ſo much eſteem. The balance of the accompt is two hundred pounds, for which I have procured a bank note, and for ſecurity divided it, and ſent one half by the carrier, and incloſed the other. I wiſh you may

ſurmount this and every other difficulty that lies in your road to happineſs, and am,

Sir, Yours ſincerely,
Andrew Jones.

LETTER XX.

Advice from a Father to a young Beginner what company to chooſe, and how to behave in it.

Dear Bob,

AS you are now entering into the world, and will probably have conſiderable dealings in your buſineſs, the frequent occaſion you will have for advice from others will make you deſirous of ſingling out, among your moſt intimate acquaintance, one or two, whom you would view in the light of friends.

In the choice of theſe, your utmoſt care and caution will be neceſſary; for, by a miſtake here, you can ſcarcely conceive the fatal effects you may hereafter experience. Wherefore it will be proper for you to make a judgment of thoſe who are fit to be your adviſers, by the conduct they have obſerved in their own affairs, and the reputation they bear in the world. For he who has by his own indiſcretions undone himſelf, is much fitter to be ſet up as a land mark for a prudent mariner to ſhun his courſes, than an example to follow.

Old age is generally ſlow and heavy, youth headſtrong and precipitate; but there are old men who are full of vivacity, and young men replete with diſcretion; which makes me rather point out the conduct than the age of the perſons with whom you ſhould chooſe to aſſociate; though, after all, it is a never failing good ſign to me of prudence and virtue in a young man, when his ſeniors chooſe his company, and he delights in theirs.

Let your endeavours therefore be, at all adventures,

to consort yourself with men of sobriety, good sense, and virtue; for the proverb is an unerring one that says, A man is known by the company he keeps. If such men you can single out, while you improve by their conversation, you will benefit by their advice; and be sure remember one thing, that though you must be frank and unreserved in delivering your sentiments, when occasions offer; yet that you be much readier to hear than to speak; for to this purpose it has been significantly observed, that nature has given a man two ears, and but one tongue. Lay in therefore by observation, and modest silence, such a store of ideas, that you may, at their time of life, make no worse figure than they do; and endeavour to benefit yourself rather by other peoples ills than your own. How must those young men expose themselves to the contempt and ridicule of their seniors, who having seen little or nothing of the world, are continually shutting out by open mouths and closed ears, all possibility of instruction, and making vain the principal end of conversation, which is improvement! A silent young man makes generally a wise old one, and never fails of being respected by the best and most prudent men. When therefore you come among strangers, hear every one speak before you deliver your sentiments; by this means you will judge of the merit and capacities of your company, and avoid exposing yourself, as I have known many do, by shooting out hasty and inconsiderate bolts, which they would have been glad to recal, when perhaps a silent genius in company has burst out upon them with such observations, as have struck consciousness and shame into the forward speaker, if he has not been quite insensible of inward reproach.

I have thrown together, as they occurred, a few thoughts which may suffice for the present to shew my care and concern for your welfare. I hope you will constantly from time to time, communicate to me what-

ever you ſhall think worthy of my notice, or in which my advice may be of uſe to you. For I have no pleaſure in this life equal to that which the happineſs of my children gives me. And of this you may be aſſured; for I am, and ever muſt be

Your affectionate father.

LETTER XXI.

From a gentleman to his ſon juſt arrived from Paris: againſt ſervile complaiſance and talkativeneſs; with ſome directions for behaving politely in company.

Dear Tom,

THERE is ſomething in your behaviour ſince you returned from Paris that diſpleaſes me and I muſt frankly tell you, that I don't think you are at all benefited by travelling. You have, by keeping company with coxcombs, or by miſtaking ceremony for politeneſs, contracted a habit of not only talking much, and in a frothy, trifling manner, but of ſacrificing every thing to compliment. Even your ſincerity is offered up to ceremony; and you think yourſelf obliged, in point of good manners, to agree, like Polonius in the play, with every thing that is ſaid, whether right or wrong. You don't want underſtanding, Tom; nor are you without a good ſhare of learning: And yet that eternal ſimper, that cringe and obſequiouſneſs, render both ſuſpected, and tire all your acquaintance, who (I am told) laugh at your behaviour, and ſpeak of this behind your back, though they have not friendſhip enough to confeſs it to your face. But your father, who loves you ſincerely, and who conſiders you as a part of himſelf, can never ſee you do any thing that may turn to your diſadvantage, without warning you of the conſequence; for that father muſt have a very bad heart or a very bad head indeed, who does not inform his ſon of his fault. Your's is not an error of diſpoſition, but

of judgment, and therefore it may be eaſily rectified. You, I know, my dear Tom, intend it for civility and politeneſs, but you are miſtaken. Forced and affected compliments are the reverſe. Politeneſs is ever attended with eaſe and freedom, and deſpiſes every thing that is unnatural. Beſides, this cringing and fawning renders your ſincerity ſuſpected. Thoſe who make large profeſſions to every body, are eſteemed by no body; it is all conſidered as froth, and their friendſhip is ſuppoſed to be as trifling, inſipid, and troubleſome, as their converſation. Caſt off, therefore, my dear Tom, this ſort of behaviour; and put on one that is more manly, and conſiſtent with the character of your family, who were always eſteemed for their openneſs, freedom, and ſincerity, which intitles a man to more reſpect, than all the fine ſpeeches and low bows in the world. Not that I would have you entirely diſregard what you brought from the dancing-ſchool: A proper deportment is neceſſary, and even a little ceremony may be conſiſtent with politeneſs and good manners: it is the exceſs that makes it blameable. Look at Mr Moleſworth (for in this caſe one example is better than ten precepts) he is eſteemed an accompliſhed gentleman, every one is pleaſed with his behaviour, all are charmed with his converſation; and the means he purſued to attain this art of pleaſing univerſally are theſe:

He takes care to keep none but good company (for by his company he is ſenſible that he ſhall be known and diſtinguiſhed) among ſuch his ears are ever open to receive inſtruction; for he conſiders that a ſilent young man generally makes a wiſe old one. He attends to every body, and ſpeaks but little, and that not till he has heard and collected the opinions of the whole company, but alſo gratifies, as it were, and obliges each perſon, by giving him an opportunity to talk, and eſpecially, when with proper queſtions, he introduces ſuch ſubjects as each man can ſpeak to with pro-

priety and judgment. This he does with wonderful dexterity, and offers every one an occaſion of diſplaying his talents; for he knows, that in order to keep an univerſal good humour up, every man ſhould be pleaſed with himſelf, as well as with his company. And pray what pleaſes a man more, than to have an opportunity of letting the circle know that he is ſomebody. How unlike him are thoſe, who having ſeen nothing of the world, expoſe themſelves to contempt and ridicule, by impertinently giving their opinion of things they do not underſtand? What Mr Moleſworth ſays is always to the purpoſe, is properly addreſſed, and every body hears him with ſatisfaction; for though he is young in years, he is old in experience and underſtanding When he ſpeaks it is always with becoming eaſe and freedom. He has reſolution enough to defend and ſupport the truth, but always delivers his ſentiments in ſuch a manner that it may not appear like dictating to the company; and when he has done, he hears others (let them differ from him ever ſo much) with patience, complacency, and temper. In ſhort, Tom, exceſs of ceremony will never gain a man friends, but impertinent baubling will undoubtedly create him enemies; for converſation is a banquet, which every man is entitled to a ſhare of, who is preſent; and why ſhould any one expect to have the whole feaſt to himſelf? Beſides, the very end of converſation, which is improvement, is thereby deſtroyed; for he who always talks has no time to hear, and conſequently can reap no benefit from what is ſaid in company. Another vice in converſation (if I may be allowed that expreſſion) I would caution you againſt, and that is talking obſcenely, which is not only a mark of a depraved mind, but of low breeding, and is never encouraged but in the company of fools; ſince, as my Lord Roſcommon juſtly obſerves,

Immodeſt words admit of no defence,
For want of decency is want of ſenſe:

I am, my dear ſon,
Your truly affectionate father.

LETTER XXII.

From a Lady to a Maid Servant, who had left her. In which is contained an uſeful leſſon for all perſons in that ſtate of life.

Dear Betty,

I Had your letter very ſafe, and though I have failed to anſwer it before, yet my daily prayers, and beſt wiſhes have conſtantly attended you. I truſt you have the good fortune to pleaſe where you are, as I hear nothing to the contrary: I go by the old ſaying, No news is good news. If you are ſo happy as to be in favour with the good family that you have the honour to ſerve, I make no queſtion of your continuing in it by a conſtant endeavour to deſerve it. I told you above, and I told you truth, that I daily remember you in my prayers; and at the ſame time I will not ſuppoſe that you forget to remember yourſelf. I fancy you lie with the other maid, and know not that you have a cloſet or retiring place to yourſelf; but whether you have or not, I intreat you let no pretence whatever prevail on you to omit an indiſpenſible duty: let no falſe notion of modeſty ſuffer you to neglect an action that it is your utmoſt glory to perform; I hope your fellow ſervant thinks as ſhe ought on this occaſion, but if ſhe be ſo unhappy as not to do it, endeavour to gain her over by your example, but beware of being perverted by hers: To wake in a morning, and without addreſſing the throne of grace, to commit ourſelves to the hazards of the day, is ſuch a degree of impiety and fool hardineſs as ſhocks one but to think on; and ſurely it is equal-

ly the blackeſt ingratitude to cloſe our eyes at night, without returning our unfeigned thanks for the dangers we have eſcaped; thoſe eyes, for ought we know, may never be again uncloſed in this world.———I was going to offer ſome advice of another kind, but I recollect that, perform your duty to your Creator, and all the reſt is included. Be ſure in whatever you are about to do, think always on what is due to the dignity of your nature. Conſider, that although you are placed by providence in the degree of a ſervant, yet your immortal ſoul is of equal rank with that of an empreſs. This counſel at the firſt glance may appear to encourage pride, but if duly attended to, it will be far otherwiſe, and prove the moſt effectual means to extinguiſh it; for a proper conſideration on the ſeveral degrees of men in the order the wiſdom of God has placed them with relation to this life, will teach you to condeſcend to your ſuperiors without meanneſs, and learn you to diſtinguiſh yourſelf from thoſe below you without arrogance; it will hinder adverſity from oppreſſing you; and if proſperity be your lot (as I heartily wiſh it may) it will find you worthy of it; in a word, it will make you equal to good fortune, and ſuperior to ill. Mr W—— joins with me in the beſt reſpects to your maſter and lady, and Mr———. I deſire you, whenever you are inclined to write to me, that you would chuſe out half an hour when you can beſt be ſpared, and aſk leave; this will ſave you the confuſion of equivocating, if you are demanded what has been your employment, and prevent your turning an indifferent action into a guilty one; for be ſure never to forget your time is not your own, but is entirely due to thoſe you ſerve, and that you can never juſtly employ any of it on your own occaſions without leave. Pray, good Betty, think of that. I was concerned to find you had laid out ſo much money in play things for the children, however, I acknowledge myſelf obliged to your good-nature; I

ſhall take the hint from you of ſending this free to London, and ſave half the poſtage; obſerve my method, and be not above being taught by any one, any thing that is worth the trouble of learning; no matter who it is teaches, provided the inſtructions are good. Adieu, dear Betty, do me the juſtice to believe this letter dictated from a heart full of the warmeſt wiſhes for your welfare, from one who will always regard every piece of happineſs that befals you as an additional one to herſelf, for I am

Your very ſincere friend,

C——B——

LETTER XXIII.

From a young Man nearly out of his apprenticeſhip to the Father of a young Lady who viſited in the family.

SIR,

IF I was not conſcious that my behaviour, during my apprenticeſhip to Mr Jones would plead in my favour with one, whoſe intimacy in the family has made him not entirely unacquainted with it, I ſhould not dare write to you on this occaſion.

But, before I preſume to mention the ſubject of this letter permit me to obſerve, that my apprenticeſhip will expire at Chriſtmas next; when, beſides my expectations from a maiden aunt, and ſome other of my relations, I ſhall have two thouſand pounds at my own diſpoſal, which, together with my natural induſtry, love of buſineſs, and the knowledge I have acquired under ſo good a maſter, will enable me to enter into buſineſs with ſome degree of reputation, and with a proſpect of ſucceſs. Having laid before you, Sir, a faithful account of the ſtate of my affairs, I muſt beg your permiſſion to add, that I have for a long time ſecretly admired your eldeſt daughter. I ſay ſecretly, becauſe I have

not ventured to mention it before, and never ſhall to the young lady, unleſs this meets with your approbation. In what light this addreſs will appear to you, I am wholly ignorant, and am as little acquainted whether my fortune bears any proportion to that you intend to give your daughter; but of this I am certain, that though the lady may, in point of outward circumſtances, meet with a more advantageous offer, yet in true and ſincere affection for Miſs Rogers, none can exceed him who is, Sir,

Your moſt obedient humble ſervant.

LETTER XXIV.

The Anſwer.

SIR,

WHat thoughts my daughter may have of your propoſal I know not, and muſt obſerve to you, that I am determined never to influence her in an affair of this ſort, where I think ſhe ought to have her own free choice. What I have heard Mr Jones frequently ſay of your behaviour, makes any farther enquiry into your character unneceſſary. And if your affairs are as you repreſent them, I ſhall have no objection; but here you muſt allow me to make proper inquiries.

As I have a ſon, I do not propoſe to give each of my daughters above a thouſand pounds at their marriage, though at my death, their fortunes will be at leaſt equal to yours. I muſt confeſs that I am pleaſed, Sir, with your writing to me on this ſubject before you mentioned it to my daughter, and I give you my free conſent to acquaint her with your ſentiments; however I would not adviſe you to do this by letter; for, as ſhe is often at Mr Jones's, you may open your mind to her by degrees, which will be much better than an abrupt declaration; and if ſhe is diſpoſed to favour your paſſion,

ſhe will meet with no oppoſition from me. I ſhall be ready, whenever you think proper, to talk with you farther on this ſubject, and am, Sir,

Your very humble ſervant,

T. Rogers.

LETTER XXV.

From a young Gentleman to a Lady of ſuperior fortune.

Madam,

NOne ſurely can labour under greater diſadvantages than he who preſumes to write to a lady to whom he is entirely unknown: But a man who has been ſo long condemned to ſilence as I have, has ſome plea for taking a liberty to write that would be otherwiſe unpardonable: This, Madam, I beg you would ſee as my apology for giving you this trouble, and for preſuming to aſk whether the perſon who had the happineſs of ſitting by you at the opera laſt night, and who has in vain long waited for an opportunity of ſpeaking to you, might, if all things were favourable to his wiſhes, be admitted to the honour of your acquaintance. Another favour, Madam, I humbly requeſt: It is that you will find a way (for I proteſt I know of none) by which I may be honoured with your determinations.

I am ſenſible, Madam, that I have gone too far in preſuming to take this liberty; but I beg to be forgiven. No words can deſcribe what I feel, while I write this to you, and which I ſhall continue to ſuffer, at leaſt till I have the happineſs of receiving your anſwer.

I am, Madam,

Your moſt obedient,

And moſt humble ſervant.

LETTER XXVI.

Anſwer, by a Friend of the Lady.

SIR,

I Am now perhaps taking as ſtrange a liberty as you took yeſterday, but if you hope for pardon from one woman, you muſt be ready to grant it to another. I have ſeen your letter to Miſs Tompkins, and as I think it impoſſible for that lady to anſwer it, my regard for her makes me take this task upon myſelf. I am ſurprized, Sir, and doubtleſs ſhe is more ſo, that an abſolute ſtranger ſhould take the liberty to write to her, eſpecially as Miſs Tompkins has ſo univerſal an acquainance, that I cannot think it very difficult for a man of faſhion to get himſelf introduced to her, without his taking this extraordinary method; however, you muſt permit me to ſay, that there are few people to whom Miſs Tompkins would with to be known as an acquaintance, beyond the number of thoſe who have at preſent that honour. We are not more ignorant of you than we are of your meaning; but if you have any farther thoughts, I do aſſure you there will require a great deal to ſupport ſuch an application. I am ſincerely the lady's friend, and in this inſtance, I am perſuaded that I am acting the part of a friend to you. I have only obſerved what I think you ought to have done, and in what manner, and I leave the reſt to your diſcretion. I am, Sir,

Your humble ſervant,

Eliz. Truſty.

Eliz Truſty

LETTER XXVII.

From a Gentleman of fortune, who had seen a Lady in public, to her Mother.

Madam,

IT will be happy for me, if you are not unacquainted with the name at the bottom of this letter, since that will prevent the necessity of my saying what will appear with a better grace from others. I shall flatter myself that this is really the case, and will only say that I am of a family of some consideration, and am not entirely destitute of fortune.

I was a few days ago, Madam, at the opera, and have just learned that a lady who commanded all my attention there, has the happiness to be your daughter. It is on that lady's account I now presume to write to you; and as it is my settled opinion that nothing can justly deserve censure, that is honourable and undisguised, I take the freedom to own, that though I do not doubt of your daughter's being worthy of a much better offer, yet I am persuaded that my happiness or misery will depend upon her accepting or refusing this; I therefore beg the favour, Madam, of your letting me know whether the young lady be engaged, and if she be not, I intreat, that after you have informed yourself who it is that requests the honour of being introduced to her, you will favour me with an answer. I am as great an enemy as possible, Madam, to the nonsense used on these occasions, but it would be doing myself injustice to conclude without saying, that my mind will be very little at ease, until I know how this address is received. I have the honour to be, Madam,

Your most obedient humble servant,

J. Lovely.

LETTER XXVIII.

The Anſwer.

SIR,

THE letter I had the honour to receive from you, beſpeaks you a gentleman and a man of ſenſe. After ſuch a prepoſſeſſion in your favour, I am ſorry to inform you that I am induced, from ſeveral reaſons to decline the offer you are pleaſed to make of an alliance to my family. My daughter, who is very dear to me, is, I think, already engaged; I wiſh it may be as worthily: beſides, I cannot approve of this unaccountable manner of placing your affections, and then pleading in favour of a paſſion built on ſo poor a foundation as that of ſeeing a perſon once at an opera. I wiſh, Sir, that you had known my daughter before you had ſaid ſo much, and by having met with me among our acquaintance, had found an opportunity to mention it. 'Tis very probable, Sir, that you are more than an equal match to her, for though ſhe (if you will ſuffer a mother to ſay it) has merit, her fortune, though not quite inconſiderable, is not great. You ſee, Sir, that I waver in my opinion on this ſubject, but you muſt attribute it to the true cauſe, and believe that every thing that has, be it ever ſo remote, a tendency to my daughter's welfare, will make me very cautious of determining. To give you my final ſenſe (at leaſt what is final to me at preſent) I have not a thought of aſking, who it is that has thus favoured us, nor would adviſe my daughter to remember it. However, I thank you, Sir, in her name, as well as my own, for the honour you intended us, and am, Sir,

Your obedient ſervant.

LETTER XXIX.

From the Gentleman, in reply to the former.

Madam,

AS before you receive this letter Sir Andrew Saville will have waited on you in my behalf, you cannot be offended at seeing it subscribed by the name of a person whose addresses you had in some measure declined. You now, Madam, know who it is that is ambitious of the honour of being related to you; and I sincerely assure you, that I think myself happy that the lady's fortune is less than might be expected by a person with mine, who proceeded on the ordinary scheme of marriage I would fain flatter myself that what you said of the lady's being already engaged, was rather an excuse against me, than a determination in favour of another; and I beg I may have permission to wait on you this afternoon, to assure the lady of my inviolable affection, and to declare to you, Madam, with how much sincerity I am

Your obedient servant.

LETTER XXX.

From a young Lady to her Father, to inform him of her having received a proposal of marriage.

Dear and honoured Sir,

MY duty and affection both oblige me to inform you, that since I have been here, I have received several visits from one Mr Black, a grocer of this place, who professes to have entertained a sincere affection for me His person is not disagreeable, and my aunt gives him an extraordinary character: She tells me, that he has been set up for himself three or four years, and has a considerable trade: That he began

with a capital of a thouſand pounds; and bids fair for being a wealthy tradeſman: She alſo ſays, that ſhe has known him from his infancy, and that he was always remarkable for the excellence of his temper. But, notwithſtanding this favourable deſcription, I hope, Sir, you will think me ſincere, when I aſſure you that he has not yet made the leaſt impreſſion on my heart. It was contrary to my inclinations that he was ever brought into my company, or allowed to profeſs a paſſion that wanted your approbation; but my aunt has conſiderable dealings with him, and was unwilling to diſoblige him, by refuſing to let him ſee and ſpeak to me. I have, however, ventured to tell him, that as he has neglected writing to you, I have reſolved to do it myſelf, and that I inſiſt upon him not paying me another viſit, till I have received your anſwer. The remembrance of your indulgence and affection would have made me reproach myſelf for ever, had I not taken the firſt opportunity to inform you and my mamma of this affair, and to beg your advice, while I am in a condition to take it. I am, with my humble duty to you and my mamma, honoured Sir,

Your moſt dutiful and obedient daughter.

LETTER XXXI.

The Father's Anſwer, on a ſuppoſition that he does not entirely diſapprove of the young man's addreſſes.

Dear Polly.

YOur mother and I are equally pleaſed with the inſtance you have given us of your duty and diſcretion. Our tender affection will induce us to take the firſt opportunity, to enquire into Mr Black's character, and if it be anſwerable to our hopes, we ſhall gladly conſent to an union that affords you an agreeable pro-

ſpect of happineſs. However it is neceſſary that you ſhould ſtill keep yourſelf on your guard. His profeſſions may be nothing more than the idle unmeaning flattery of a perſon who has no other view, but that of trifling away a leiſure hour: his deſigns may be even moſt diſhonourable; he may ſeek your ruin, only for the gratification of his own looſe deſires: and even ſuppoſing all you have heard of him be true, he may have private vices that may tarniſh all his good qualities. Do not think, my dear, that theſe ſuppoſions are a proof of an uncharitable ſpirit: his not acquainting me with his intentions gives but too much ground for ſuch injurious ſuſpicions, and the importance of an event, on which your happineſs or miſery muſt depend, calls for the utmoſt caution. Keep him therefore at a diſtance. Deſire your aunt to intimate to him (if ſhe or you have not done it already) that you are not at your own diſpoſal. But if you find you have an averſion to his perſon, or if any part of his behaviour is ſo diſagreeable as to make it impoſſible for him to gain your affections, I would not have your aunt give him any hopes that my approbation is of any advantage to him; for let him be ever ſo worthy of your eſteem, I will never deſire you to marry the man you cannot love. I ſhall endeavour to obtain as perfect a knowledge of him as poſſible; and if your mother and I have reaſon to think him worthy of our child, and you are diſpoſed to favour his paſſion, we ſhall rejoice in contributing all in our power to your felicity. Your mother ſends you her bleſſing with mine. I am, my Polly,

Your ever affectionate father.

LETTER XXXII.

From a Maid-ſervant to her Father in the country, to aſk his advice whether ſhe ſhould marry her maſter's apprentice.

Dear Father,

LOndon is certainly the beſt place in the world for thoſe who are to maintain themſelves by their own labour, provided they have good ſenſe enough to withſtand the temptation and ſnares they are daily ſubject to. I have got a very good place, and am well reſpected by my maſter and miſtreſs. I therefore return you my thanks in the moſt dutiful manner, for perſuading me, though contrary to my inclinations, to come to town.

But the particular reaſon of my writing at this time is to inform you, that a young man who is an apprentice to my maſter, preſſes me to marry him; he has good friends, and has ſerved five years; but as my maſter or miſtreſs might be diſpleaſed with him, were they to know it, I have concealed it from them, though I thought it my duty to write to you, to know whether you approve of it. I am,

Honoured Sir,

Your dutiful daughter.

LETTER XXXIII.

The Father's anſwer.

Dear Child,

I Am very glad to hear you are in a good place, and that you are ſo happy as to pleaſe your miſtreſs. I am ſure you have reaſon to believe, that I always gave you the beſt advice in my power, and you have in more

than one inſtance, when it has croſſed your inclinations, found it of great advantage; I therefore deſire you to pay a ſtrict regard to what I am going to ſay. I do not doubt but you are pleaſed with the thoughts of being miſtreſs of a ſhop, and keeping ſervants of your own: but let me tell you, that by marrying an apprentice, you would take a moſt unlikely method of obtaining that happineſs. You tell me, the young man has ſerved five years, he has then two to ſerve; but what difficulties would he labour under, and how uncomfortable would thoſe two years be to you? I almoſt tremble at the very thoughts of what you would ſuffer. In this time, you probably would have one child, and be far gone with another; while your huſband had no honeſt means of ſupporting his increaſing expences. The difficulties he would labour under, and the knowledge of this imprudent ſtep, would deſtroy his credit; and if his friends ſhould at laſt forgive him, and furniſh him money to open a ſhop of his own, you would both begin the world under the greateſt diſadvantage, under great expences, and a ſhattered credit; but if they ſhould never forgive him, he would be obliged to become a journeyman, and, at the ſame time, be burthened not only with a family, but with a load of debt which he would never be able to pay. In either of theſe caſes, can you imagine that the continual uneaſineſs of his mind, and the ſlights he received from all his friends, and even from thoſe whom he now looks upon as his inferiors, would not ſour his temper, and make you ſtill more wretched by his ill humour? He will reflect with anguiſh of heart, on what he might have been, had he never known you; and what quarrels, what diſtreſs, what miſery would then be your portion.

Let me, therefore, my dear child, adviſe you by all means, and as you have a regard for your own happineſs, not to marry till he is out of his time; and not

even then, till he has obtained the conſent of his friends. Mean while be careful of not allowing him even innocent liberties; and, if poſſible, never give him an opportunity of being with you alone: If you cannot do this where you are, let no conſiderations of preſent advantages prevent your leaving your place. God grant that you may follow this advice; and with my earneſt prayers that you may, I remain,

Your affectionate father.

LETTER XXXIV.

From a Gentleman to a Lady, whom he accuſes of inconſtancy.

Madam,

YOU may be ſurpriſed, but cannot ſurely be diſpleaſed with a letter, inſtead of a viſit, from a perſon, to whom, that will probably be as welcome as his company.

Why ſhould you ſuppoſe, that if lovers have loſt their ſight, they muſt alſo be deprived of their other ſenſes? I have, indeed, refuſed to believe my eyes, when they told me you were inconſtant but cannot refuſe to hear of it, when I am told it by others. 'Tis time, Madam, that we ſhould come to a better underſtanding. Am I then an object of your eſteem; is my fortune worth your acceptance; and do you really encourage my pretenſions? Or do I vainly fancy this, while you make me the ſubject of your ridicule? If this be not the caſe, pray what means that coquetry in public? Why are you pleaſed with the flattery of every fool? and why am I told, that laſt night you were for two hours together, in cloſe converſation with Mr Carter, and are ſo wherever you meet him, if I am not in company? You cannot think of us both, and while I have given you my heart ſo entirely, I am

diſtracted at the thoughts of only ſharing yours with another.

Anſwer, Madam, theſe queſtions, and, I think, I have a right to expect that you ſhould do it generouſly and fairly. But do not miſtake, what is produced by the diſtraction of my heart, for want of tenderneſs and reſpect. While I thus write, that heart is filled with a love that lays claim to an equal return; and I cannot bear to be deceived, where all my hopes are centered. I ſhall only add, that you have made me moſt unhappy and that I am ſtill,

Madam, yours, &c.

LETTER XXXV.

The Lady's Anſwer, in vindication of her conduct.

SIR;

IF I did not make you all the allowances you ſeem to require at the concluſion of your letter I ſhould return you no anſwer. But though I am now unhappy at finding that you are ſo, and the more as I myſelf am the cauſe, I can hardly tell how to impute the ſeverity and unkindneſs of your expreſſions to what you would perſuade me was the occaſion of them. However, as I would not be thought guilty of a conduct that might juſtify this undeſerved treatment; I think it is neceſſary to inform you, that there is no more foundation for what you have heard, than for what you have ſeen; and that the ſight of others may be as much ſharpened by unprovoked malice, as yours by undeſerved ſuſpicion. I will alſo add, that whatever may be the end of this diſpute (for I do not think ſo lightly of lovers quarrels as many do) I have never entertained an affectionate thought of any one except yourſelf: and if the faults of your temper ſhould make me afraid to enter into the ſtricteſt alliance with you, I have reaſon

to believe, from the preſent diſpoſition of my mind, you will never ſee me married to any other.

I have never had the leſt thought that the gaiety of my temper gave you uneaſineſs; if I had I ſhould have taken ſome pains to correct it, and you ought to have told me of it with leſs ſeverity. I am ſenſible that you would have no reaſon to complain was I to reſent your treatment more than I do: I might refuſe to ſee you; and certainly I ſhould do ſo, had you not an advocate pleads much better for you than you do for yourſelf. I am

Yours, &c.

LETTER XXXVI.

A Mother to her Daughter jealous of her husband.

My dear Sally,

I Am very much concerned at your thinking you have any reaſon to ſuſpect the fidelity of your huſband: Let me intreat you, as you love your own happineſs, to ſuppreſs the early riſings of a paſſion, that can procure you nothing but the keeneſt anguiſh of heart, and to give no ear to the idle tales of thoſe officious and wicked people, who, perhaps, find an intereſt in ſetting you at variance. O my child, take care of a ſuſpicion, which will not only give you preſent uneaſineſs, but by ſpoiling your temper, wean from you the affections of your huſband. If he is innocent, your ſuſpicions are one of the greateſt injuries: one of the higheſt marks of injuſtice that can be offered him, and you are in danger, if you give a looſe to your reſentment, of precipitating him on the courſe you dread, and rendering thoſe evils real, which are now only imaginary.—— For I cannot think a man of his ſenſe can be guilty of any thing ſo baſe, and ſo fooliſh.

But ſuppoſing that what you heard is but too true, your reproaches would only make him fly from home, and from you, to one who will ſide with him, and harden his heart againſt you Thus would you yourſelf contribute to her triumph; while he, ſeeing that he can no longer have occaſion for reſerve, will grow hardened in vice, and purſue that courſe openly, which he would otherwiſe, for fear of its coming to your knowledge, have followed privately and by ſtealth. Let me, therefore, beg of you to ſummon all your prudence; inſtead of loading him with reproaches, and by your ill humour, driving him to her you would have him ſhun, ſtrive to make home agreeable to him, and let him ſee, that it is not in the power of a ſtrumpet to ſurpaſs you in ſweetneſs of temper, and an obliging behaviour; and though he is ſo abandoned as to forget his duty, you will keep ſteadily to yours. By this means, you will, in time, over power him by your goodneſs: You will force conviction into his ſoul, and obtain the nobleſt of all conqueſts; you will recover his heart, and, perhaps, ſave him you love from eternal ruin. This conduct your own conſcience will approve, and your children will have the greateſt reaſon to rejoice in the prudence of ſuch a mother. I am,

My dear daughter,

Your affectionate mother.

LETTER XXXVII.

From a Lady to a Gentleman, who was jealous of his wife.

NOthing but the moſt inviolable friendſhip and eſteem for you and your family could induce me to take this liberty; a liberty, which, perhaps, you will never forgive, though it proceeds from the moſt generous motive, and is only intended to ſecure to you

and yours that happiness, which I think your virtue deserves.

I was at the play last night with your lady, and the rest of the good company that dined at Mr Richards's: You was to have been of the party, but excused yourself on account of business, and pretended you had a prior engagement that you could not possibly break through. But how amazed and confounded was I, when I saw you disguised in a horseman's coat, mixt with a croud in the pit, and observing every look, every gesture and action of your wife! 'Tis true, she is of a gay and chearful disposition; but what of that, chearful people, though the most liable to misrepresentation, are generally the most innocent; for those in truth and reason, can only be merry, who have no evil in the mind, no canker in the heart. But jealousy always sees with jaundiced eyes; every thing is misrepresented or discoloured; and I am sorry to find that you are seeking your own own unhappiness; for all that you feel is founded upon fear, and the mischief is entirely of your own making. Good God! What do you make of us? Do you think women of sense have no sense of honour?

Your lady has never deserved this behaviour from you; I have never seen any thing in her conduct, but what was perfectly innocent and inoffensive. Her affection for you, I know is great and unalterable, and I do not believe there is a worthier woman in the world. How then, can you debase yourself, and scandalize her virtue, by behaving in this manner? I hope nobody perceived it but myself, and I beg, for your sake, for your lady's, and for the sake of your family, that this may go no farther and that you will excuse this well-intended freedom, from,

Sir, Your most humble servant.

LETTER XXXVIII.

The Gentleman's Answer to the Lady.

Madam,

'TIS true, I am unhappy, and can't help it. There is something in that lady's conduct that displeases me, nay, and distracts me, and I shall never recover myself, till I am able to clear away some doubts that dwell upon my mind; and which I have been attempting to do for some time; but am still so embarrassed, that I don't know whether her behaviour arises from a gaiety of disposition, and a desire to please the company, or from levity of mind and disregard to me. If I did not love her, I should not be thus unhappy, but she has ever had my whole heart, and 'tis natural for a man to center all his cares, where he has placed all his treasure. I am obliged to you for your letter, and beg it may be a secret; but I shall never be able so fully to pursue your advice as I would do, till some circumstances respecting her conduct, are cleared up, and which time and due attention, may perhaps effect. I do not intend to lead a life of jealousy, Madam, but I want to be satisfied. I am, with the most perfect respect and esteem,

Madam, yours, &c.

LETTER XXXIX.

From a Lady to her Husband, who was jealous of her.

My dear Husband,

MRS M——has done me the friendship and justice to send me your letter, and directed me to make an apology to you in her behalf for the step she has taken; but I am so terrified, so amazed at the contents,

that I know not what I do.——Speak to you I cannot; but I can tell the truth in writing; and the truth, my dear is this; I never ſwerved from my duty to you, in any reſpect; never had a thought to your diſadvantage, nor ever did any thing with deſign to make you uneaſy. If my gay deportment diſpleaſed you, or any part of my conduct gave you pain, you ſhould have told me ſo——indeed you ſhould——and have prevented my going on in a daily courſe of diſobliging you. Had you given me the leaſt hint of your uneaſineſs (and ſure it would have come better from you, and with leſs pain to me, than from any other) I ſhould have immediately changed my conduct; for a more reſtrained behaviour will be as eaſy to me as this. I can judge, what you feel, from the pain my apprehenſion of that kind would have given me; and I am truly unhappy in having been the cauſe of making you ſo. I don't blame you, my dear, for this groundleſs ſuſpicion (though it reflects on my character) becauſe I believe it proceeds from the affection you bear me; but leaſt any mutual friends, who are often mutual enemies, ſhould have done me this kindneſs, I beg for your ſake, as well as my own, that my conduct may be brought to the moſt ſtrict and ſevere ſcrutiny; and that you will do me the juſtice and kindneſs, to write down every thing that you have heard or ſeen amiſs in me, that I may have an opportunity of clearing up every doubt that may be fixed in your mind; for till that is done, it will be impoſſible for us to be perfectly happy. I am, and ever ſhall be

Your dutiful, and affectionate wife.

LETTER XL.

To a young Lady, on her keeping company with a Gentleman of a bad character.

Dear Siſter,

MY affection for you, and the natural concern I have in whatever reſpects your reputation, obliges me to inform you, that people begin to talk very freely of you and Mr Harcourt, who has been ſeen with you at both theatres, and other public places. It gives me pain to tell you, that this muſt, at leaſt, reflect upon your prudence, as he is known to be a profeſſed rake, and makes a common boaſt of the favours he has received from your ſex, whoſe criminal fondneſs is the conſtant ſubject of his mirth and ridicule. There is but too much reaſon to fear that his idle boaſts of this kind are not entirely without foundation; and to conclude, that the deſigns of ſuch a man are far from being honourable. How many arts may ſuch a profligate make uſe of to undermine your virtue? But though all his endeavours of that kind ſhould prove ineffectual, yet you cannot be known publicly to converſe with him, and give him your company, without receiving a terrible wound in your reputation; for though I know you publicly make a game of him, as I think every woman of ſenſe muſt of ſo arrogant and ſo ſtupid a coxcomb, yet as it is an univerſal maxim, that people are known by their company, you will find the moſt innocent actions will be miſrepreſented, and turned to your diſadvantage. Therefore, my dear ſiſter, if you love your friends, if you value your peace of mind, or that jewel, your reputation, avoid him, and all ſuch company. I am, my dear,

Moſt affectionately yours.

LETTER XLI.

To a young Lady on her firſt going to London, containing proper advice on that occaſion.

My Dear Mary,

AS your brother informs me you are going to London, a place replete with every kind of vice, you muſt give me le ve to offer you ſome inſtructions with regard to your conduct there; for there, my dear, you may expect many ſolicitations will be made, and ſnares artfully laid, to rob you of your innocence and virtue.

As we have ſo many more male than female writers, it is no wonder that the vices and foibles of women are moſt maliciouſly ſatyrized, and placed in an unfavourable light, while no notice is taken of the villainous behaviour of our maſters the men; theſe lords of the creation, who trample innocence and juſtice under foot, and rejoice in the power that is given them.

In their tranſactions with each other, they are obliged to keep up an appearance of probity, while with regard to us, every ſtratagem, every deceit is put in practice, to corrupt the innocent, and betray the unwary. But why it ſhould be leſs a crime to deceive an innocent unexperienced girl, whoſe age and ſituation render it impoſſible ſhe ſhould know the world, than it would be to direct a blind man to the extremity of a precipice, I am at a loſs to imagine: yet cuſtom, that tyrant cuſtom, has taught us this and many more abſurdities.

As example, however, is more prevalent than precept, I ſhall illuſtrate what I have ſaid by the following ſtory, which upon inquiry you will find true, and which, I hope, will have a proper effect on your

mind, and in ſome meaſure influence your future conduct.

Mrs Jenny **** having lately loſt her father, that ſhe might not be a burden to her mother, who had for her own ſupport but a ſmall annuity, determined to apply to a relation in London, for her aſſiſtance in geting her a genteel ſervice. In order to this, ſhe took a place in a ſtage coach; the other paſſengers were an elderly gentelwoman and her ſon, a lad about fifteen, and three gentlemen. The early hour of ſetting out, and their being entire ſtrangers to each others, kept them almoſt ſilent for the firſt ten miles: By this time the young ſpark grew exceeding ſick, and the indulgent mother inſiſted on being ſet down at the firſt town they came to, ſaying, her child's health was dearer to her, than all the Londons in the world. They were now near the town where the coach uſually puts up that the company might breakfaſt. They no ſooner arrived, than the young man and his mother retired to a chamber, leaving our country woman to purſue her journey, without any of her own ſex to accompany her. The firſt day was paſſed without any more than the common civility of bearing her expences, which was equally divided between the three men; only now and then a ſmile of approbation, accompanied with a ſigh, ſeemed as it were to eſcape from the genteeleſt and beſt dreſſed of them, whenever ſhe by chance caſt her eyes on his. At ſupper, he ſhewed the utmoſt aſſiduity to pleaſe her, inſiſted on her being lodged in the beſt room in the houſe, and, in ſhort, ſpared neither pains nor expence to render himſelf agreeable. Thus they went on for the firſt three days; but, on the fourth, which was to be the laſt of their being together, he appeared diſconcerted and uneaſy. At noon, he intreated her to permit him to walk with her in the garden of the inn, where they dined, for a few minutes: he made the warmeſt profeſſions of love,

mixed with the moſt ſolemn appeals to Heaven, that he had no other views than thoſe which were for her honour and intereſt; he told her he muſt unavoidably be unhappy, if ſhe refuſed to let him know where he might ſee her again. To all this ſhe replied, that Providence had placed her in ſuch a ſituation, that it was impoſſible ſhe ſhould grant his requeſt, ſince ſhe did not know where ſhe ſhould be fixed; as her buſineſs in town was only to get to a ſervice. A ſervice! he returned, with ſome emotion; no, no, that muſt never be the caſe, while I have an eſtate to maintain, or hands to work for you. I am at preſent poſſeſſed of upwards of 400l. a year; and expect by the death of my uncle, to get more than double my fortune. If, deareſt creature, I am ſo happy as not to be diſagreeable to you, conſent to ſhare it with me. By this time the coachman called, which relieved Jenny from her embarraſſment. At length they arrived at their journey's end. She was met at the inn by her couſin, to whoſe houſe ſhe went for that night. As they were getting into a hackney coach, ſhe obſerved her lover ſpeak to the coachman, and look earneſtly at the coach-door, but ſhe knew not what this meant. Next day ſhe was ſurprized at hearing herſelf called by a voice ſhe knew to be her fellow traveller's. This interview was the forerunner of many more; till at laſt, after a ſtrict inquiry into his character and circumſtances, ſhe conſented to be his wife; but as their marriage was to be kept private, he propoſed the Fleet as the moſt proper place for the performance of the ceremony. This, with ſome reluctance, ſhe agreed to; when, as recollecting himſelf, he cried, There can be no occaſion for our running the hazard of being ſeen, ſince a miniſter will come to us, and it will be equally valid. This alſo, weak and unthinking, ſhe conſented to. The next day they went to a tavern, and he ordered a drawer, whom he aſked for at the bar, to go for a clergyman.

from the Fleet. This ſame drawer ſerved for both father and clerk. The ſolemn ceremony being over, he carried her to genteel lodgings, at the court end of the town, where he behaved with the utmoſt tenderneſs for three months. She was now with child, and he began to be leſs frequent in his viſits; when one day, on her deſiring leave to acquaint her mother with her happineſs, he told her, that happineſs was her's no longer than ſhe kept it a ſecret, and immediatly left her. She ſaw him no more for ſeveral days; and when he came home, was in the height of ill-humour, and told he was going out of town for a fortnight. She aſked him for money for her ſupport, when flinging her a guinea, he flounced out of the room. This behaviour, ſo different from what ſhe had reaſon to expect, filled her heart with anguiſh, and her eyes with tears. But who can deſcribe the aſtoniſhment, the miſery, the torture of this poor creature, when the woman of the houſe told her ſhe muſt provide herſelf with other lodgings; for the gentleman whom ſhe called her huſband, had paid her to that time, and told her, ſhe muſt expect no more from him! She ran—ſhe flew to the tavern where ſhe was married; but on enquiry found the drawer had been diſcharged two months before: ſhe then aſked, if any of the family knew the miniſter that was ſent for by Mr——; but they all pretended ignorance. Thus artfully deprived of every reſource, to whom could ſhe apply for juſtice? The wretch that betrayed her was flown; her kinſwoman refuſed to ſuccour her, calling her an infamous creature; and to compleat her miſery, told her, that ſhe had the week before received a letter, which gave her an account of the death of her mother. Loaded with grief, ſhe returned to her lodgings: the woman had compaſſion enough to let her remain there that night, and the next morning ſhe was in a high fever. The expences of an apothecary, and nurſe ſoon

diſſipated her little ſtore, and the pity of her landlady did not continue much longer. By this time the ſtrength of her conſtitution got the better of the diſtemper; and ſhe lives to feel more diſtreſs.

Pray think of this, my dear, and believe me to be,

Dear Sally,

Your moſt affectionate,

humble ſervant.

LETTER XLII.

From an Aunt to her Niece, containing ſome inſtructions for young ladies to judge of propoſals of marriage made them.

Dear Polly,

THE friendſhip I had for your dear mother, and the entire confidence ſhe always placed in me, will make me ever ſolicitous for the welfare of her family; you will therefore pardon me, I hope, if in my letters I ſometimes preſume to offer you advice. I do not pretend to be wiſer than you, my dear, but yet I know things that you have not had the opportunity of being acquainted with; and if what I have learned with pains, and with expence can be convenient to you gratis, and without any trouble, you are ſure to be no loſer by the bargain. You are now, my dear, removed to London; where your perſonal charms, and endowments of mind, will attract many admirers; and your fortune, which is large, will probably engage many more. Your buſineſs, my dear Polly, is to diſtinguiſh the one from the other, and to make a due difference between him who makes love to your perſon, and he whoſe affection is centered ſolely in your pocket. But this will be difficult for you to do without the advice and aſſiſtance of your friends and guardians; make

them therefore your confidents, in this affair; and never lend your ear to impertinent go betweens, and infamous match-makers, who are bribed by the ſharpers and coxcombs about town, to betray ladies of fortune into their hands, and this, according to their general method they will perhaps attempt by repreſenting to you, 'That ſome fine gentleman of great merit, and 'fortune is deeply in love with you.

'That he has ſeen you at ſome public place, and is 'impatient to make you a declaration of his paſſion.

'That he would not willingly make any overtures 'to your guardian, till he knows what reception he 'ſhall meet with from yourſelf.

'That your guardian may probably raiſe ſuch ob-'jections as may be altogether groundleſs.

'That in caſe he has any daughters of his own, he 'may poſſibly be inclined to ſee them diſpoſed of firſt.

'That your fortune being in his hands, he may have 'occaſion to make uſe of it, and conſequently be un-'willing to part with it.

'That he may have private views in marrying you 'to ſome friend of his own, without conſulting your in-'clination or intereſt.

'That it would be improper, therefore, for your 'guardian to be entruſted with the ſecret, till you have 'ſeen the party propoſed.

'That, after all, it lay in your own breaſt, either 'to admit of or decline his offer.

'That the propoſer, for his part, was altogether 'diſintereſted in the affair, and had no other view than 'the bringing about a match that might prove equal-'ly happy for both parties.

'That, in a word, there could be no harm of accept-'ing of a letter from a gentleman, if an interview ſhould 'be thought improper.

Diſcountenance with warmth and reſentment all ſuch officious buſy bodies, and boldly aſſure them,

'That you are determined to liſten to no propoſitions, how ſeemingly advantageous ſoever, without the approbation and conſent of your guardians, or other judicious friends.'

For they, you may be aſſured, are the people who ſtudy your happineſs.

Such a prudent conduct as this, my dear, will make your officious confidents, or interveners (if they have any ſenſe of ſhame) deſiſt from their deſigns upon you: and hereby you will be convinced, that ſuch perſons are altogether undeſerving of your good opinion or acquaintance. By ſuch a conduct you will never loſe a humble ſervant that is the leaſt worthy of your encouragement. For, if the perſon really loves you, and is poſſeſſed of the fortune he pretends, he will readily apply to your guardians, and entertain a very favourable opinion of your prudence and diſcretion; and in caſe he declines his ſuit, you may juſtly conclude that his intentions were baſely to betray you; and then you will have juſt reaſon to rejoice, that you returned a deaf ear to his artful inſinuations.

But, if without the aſſiſtance of a go-between a young fellow ſhould preſume to ſend you letters, without firſt making a regular application to your parents, or guardians, you ſhould get ſome friend to write him in the following manner, but be ſure you do not write yourſelf.

SIR,

I am to inform you, that Miſs Jones thinks herſelf obliged to every one who has a good opinion of her. But ſhe begs that you will not give yourſelf, or her the trouble of any more letters: For things are ſo circumſtanced, that ſhe has neither inclination nor power to encourage your addreſs.

I am, Sir,

Your humble ſervant,

Unknown.

But if a propoſal ſhould come in this manner, that you have reaſon to think is not unworthy ſome attention, your buſineſs, my dear Polly, is to rebuke the attempt of a clandeſtine addreſs, which you may do by getting ſome friend to write in the following manner, or at leaſt to the ſame purport.

SIR,

It may not be improper to acquaint you, that Miſs Jones is ſo happy as to have a friend of experience and probity, in Mr. Mercer of St. James's court, who is her guardian, and without whoſe advice ſhe undertakes nothing of conſequence; you may therefore reaſonably ſuppoſe that ſhe will not care to admit of any propoſals of moment to her that has not paſſed his approbation. This ſhe hopes will ſave you and her the trouble of any farther application.

I am, SIR,

Your humble ſervant.

Thus, my dear Polly (emboldened by your friendſhip and good opinion of me) I have endeavoured to offer you ſome inſtructions, which by and by you may find uſeful, and I doubt not but you will pay a proper regard to what I have ſaid; ſince you know it comes from the heart of one, who will be ever ſolicitous of your proſperity; as her happineſs muſt in a great meaſure depend upon yours.

I am, my dear,

Your ever faithful,

and affectionate aunt.

LETTER XLIII.

From a young Lady to her Father, expoſtulating againſt a propoſal of marriage made to her.

Honoured Sir,

I NEVER till now thought it could be a pain to me to anſwer any letter that came from my dear papa: but this laſt of yours diſtreſſes me to the greateſt degree, as I know not how to ſend an anſwer that is conſiſtent with the duty I owe, and the affection I bear, to the beſt of parents, without at the ſame time offering up my ſincerity, and making a ſacrifice of my peace and happineſs ——— Ah, dear Sir, reflect, do reflect on the real worth and uſe of riches: Do they purchaſe health? Do they purchaſe peace? Do they purchaſe happineſs? No.—— Then why am I to barter health, and peace, and happineſs, for riches?—— The man you propoſe to me I know you would never have thought on but for his immenſe wealth, for he has nothing elſe to recommend him. And I, who can live upon a little; I, who at preſent have no canker in my heart, and am happy in the company of my dear papa and mamma, can never think of giving up this peace and tranquillity, and of throwing myſelf on the mercy of a brute, that I deteſt, for the ſake of being thought worth a large ſum of money that I don't want, and can make no uſe of. Theſe are truths that I am afraid will be diſagreeable to you, and therefore it is with pain I write them; but my dear papa, what pain would it give you to ſee me made for ever miſerable. I know what would ſhorten my days, would put an end to yours, ſo great is your affection for me. The ſenſe of that affection, and my own love and gratitude to you the beſt of parents, will make me ſubmit to any thing. Do

by me as you pleaſe, but pray think of the conſequences; and believe me to be,

Honoured Sir,

Your moſt dutiful, affectionate,
and obedient daughter.

LETTER XLIV.

A young Gentleman to the Father of a young Lady, apprizing him of his affection for his daughter.

SIR, *York, April* 20.

I TAKE the liberty, though perſonally unknown to you, to declare the great value and affection I have for your worthy daughter, whom I have had the honour to ſee at my good friend Mr. Simpſon's. I ſhould think myſelf entirely unworthy of her favour, and of your approbation, if I could have a thought of influencing her reſolutions but in obedience to your pleaſure; as I ſhould on ſuch a ſuppoſition, offer an injury likewiſe to that prudence in herſelf, which, I flatter myſelf, is not the leaſt of her amiable perfections. If I might have the honour of your countenance, Sir, on this occaſion, I would open myſelf and circumſtances to you, in that frank and honeſt manner, which ſhould convince you of the ſincerity of my affection for your daughter, and at the ſame time of the honourableneſs of my intentions. In the mean time I will in general ſay, that I have been ſet up in my buſineſs in the linnen-drapery way, upwards of three years; that I have a very good trade for the time; that I had 1000l. to begin with, which I have improved to 1500l. as I am ready to make appear to your ſatisfaction; that I am deſcended of a creditable family; have done nothing to ſtain my character; and that my trade is ſtill further improveable, as I ſhall enlarge my bottom. This, Sir,

I thought but honeſt and fair to acquaint you with, that you might know ſomething of a perſon, who ſues to you for your countenance, and that of your good lady, in an affair that I hope may prove one day the greateſt happineſs of my life; as it muſt be, if I can be bleſſed with that, and your daughter's approbation. In hope of which, and the favour of a line, I take the liberty to ſubſcribe myſelf, good Sir,

Your very, &c.

LETTER XLV.

From the Couſin to the Father and Mother, in commendation of the young Gentleman.

Dear Couſins, *York, April* 20.

I GIVE you both thanks for ſo long continuing with us the pleaſure of couſin Nancy's company. She has entirely captivated a worthy friend of mine, Mr. Coupar, a linen-draper of this town; and I would have acquainted you with it myſelf, but that I knew and adviſed couſin Nancy to write to you about it; for I would not for the world any thing of this ſort ſhould be carried on unknown to you, at my houſe, eſpecially. Mr. Coupar has ſhewn me his letter to you; and I believe every tittle of it to be true; and really, if you and my couſin approve it, as alſo couſin Nancy, I don't know where ſhe can do better. I am ſure I ſhould think ſo, if I had a daughter he could love.

This much I thought myſelf obliged to ſay; and with my kind love to your other ſelf, and all my couſins, as alſo my wife's and ſiſter's, I remain,

Your affectionate couſin.

LETTER XLVI.

From the Father in anſwer to the young Gentleman.

SIR, *Hexham, May* 1.

I HAVE received yours of the 20th, and am obliged to you for the good opinion you expreſs for my daughter: But I think ſhe is yet full young to alter her condition, and embark in the cares of a family. I cannot but ſay, that the account you give of yourſelf, and your application to me, rather than firſt to try to engage the affections of my daughter, carry a very honourable appearance, and ſuch as muſt be to the advantage of your character. As to your beginning, Sir, that is not ſo much to be looked upon, as the improvement; and I doubt not but you can make good proof of what you aſſert on this occaſion. But ſtill I muſt needs ſay, that I think, and ſo does her mother, that it is too early to encumber her with the cares of the world; and as I am ſure ſhe would do nothing in ſo important an affair without our advice, ſo I would not, for the world, in a caſe ſo nearly concerning her, and her future welfare, conſtrain her in the leaſt. I intend ſhortly to ſend for her home, for ſhe has been longer abſent from us than we intended; and then I ſhall conſult her inclinations; and you will excuſe me to ſay (for ſhe is my daughter, and a very good child, though I ſay it) that I ſhall then determine myſelf by that, and by what ſhall appear to be moſt for her good. In the mean time, Sir, I thank you for the civility and commendable openneſs of yours; and am,

Your very humble ſervant.

LETTER XLVII.

From the young Gentleman to his Miſtreſs, on her arrival at her father's houſe.

Dear Madam, *June* 24.

I HAVE underſtood, with great pleaſure, your ſafe arrival at your father's houſe; of which I take the liberty to congratulate your good parents, as well as your dear ſelf. I will not, Madam, fill this letter with the regret I had to part with you, becauſe I have no reaſon or merit, at preſent, to expect that you ſhould be concerned for me on this ſcore. Yet, Madam, I am not without hope, from the ſincerity of my affection for you, and the honeſty of my intentions, to deſerve, in time, thoſe regards which I cannot at preſent flatter myſelf with. As your good father, in his kind letter to me, aſſured me, that he ſhould conſult your inclinations, and determine by them, and by what ſhould offer moſt for your good; how happy ſhould I be, if I could find my humble ſuit not quite indifferent to your dear ſelf, and not quite rejected by him! If what I have already opened to you, as to my circumſtances, be not unacceptable, I ſhould humbly hope for leave to pay him and you a viſit at Hexham; or if this be too great a favour, till he has made farther enquiry, that he would be pleaſed to give himſelf that trouble, and put it in my power, as ſoon as poſſible, to convince him of the truth of my allegations, upon which I deſire to ſtand or fall in my hopes of your favour and his. For I think far different from many in the world, that a deception in an affair of this weighty nature, ſhould be leſs forgiven than in any other. Since then, deareſt Madam, I build my hopes more on the truth of affection for you, and the honour of my intentions, than any other merit, or pretenſions, I hope you will condeſcend, if not

to become an advocate for me, which would be too great a preſumption for me to expect, yet to let your good parents know, that you have no averſion to the perſon or addreſs of, deareſt Madam,

Your for ever obliged and
affectionate humble ſervant.

My beſt reſpects attend your good father and mother, and the whole family.

LETTER XLVIII.

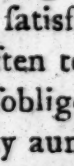
From a Brother to his Siſter in the country, upbraiding her for being negligent in writing.

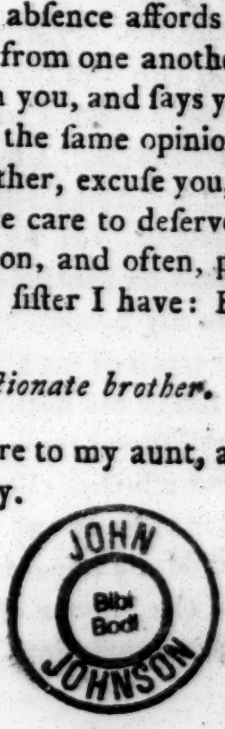
My dear ſiſter,

I WRITE you to acquaint you how unkindly we all take it here, that you do not write oftener to us, in relation to your health, diverſions, and employment in the country. You cannot be inſenſible how much you are beloved of us all! Judge then if you do right to omit giving us the only ſatisfaction abſence affords to true friends, which is often to hear from one another. My mother is highly diſobliged with you, and ſays you are a very idle girl; my aunt is of the ſame opinion; and I would fain, like a loving brother, excuſe you, if I could. Pray, for the future, take care to deſerve a better character, and by writing ſoon, and often, put it in my power to ſay what a good ſiſter I have: For you ſhall always find me

Your affectionate brother.

Due reſpects of every one here to my aunt, and all friends in the country.





LETTER XLIX.

The Anſwer.

Dear Brother,

MOST kindly, and too juſtly, do you upbraid me. I own my fault, and never will be guilty of the like again. I write to beg my mother's pardon, and that ſhe will procure for me that of my good aunt, on promiſe of amendment. Continue, my dear brother, to be an advocate for me in all my unintended imperfections, and I will never err voluntarily for the future; that ſo I may be as worthy as poſſible of your kind conſtructions, and ſhew myſelf, what I truly am, and ever will be,

Your affectionate and obliged ſiſter.

LETTER L.

From the Daughter to her Mother, in excuſe for her neglect.

Honoured Madam,

I AM aſhamed I ſtaid to be reminded of my duty by my brother's kind letter. I will make no excuſe for myſelf, for not writing ſooner, tho' I have been ſtrangely taken up by the kindneſs and favour of your good friends here, particularly my aunt Bolton: For well do I know, that my duty to my honoured mother ought to take place of all other conſiderations. All I beg therefore is, that you will be ſo good as to forgive me, on promiſe of amendment, and to procure forgiveneſs alſo of my aunt Pope, and all friends. Believe me, Madam, when I ſay, that no diverſions, here or elſewhere, ſhall make me forget the duty I owe to ſo good

a mother, and such kind relations; and that I ever shall be

Your grateful, dutiful daughter.

My aunt and cousins desire their kind love to you, and due respects of all friends. Brother Robert has great reputation with every one for his kind letter.

LETTER LI.

From a Son-in law to his Wife's Father, acquainting him with his wife's illness.

Honoured Sir,

I AM sorry to acquaint you with the indisposition of your dear daughter. She was taken ill last Wednesday of a fever, and has all the assistance that we can procure in these parts. I hope she is not in danger: However I thought it my duty to let you know in time, that you may satisfy yourself, that no care is wanting; and that you may favour us with a personal visit; which will be a great consolation to her, who craves mean time, your blessing and prayers; and also to, Sir,

Your dutiful son.

LETTER LII.

An Excuse for Silence, and assurance that 'twas not out of disrespect.

THERE are times, Madam, in which it is failing in care not to write to one's friends; there are others, in which it is prudence. Methinks it better becomes an unhappy man to be silent than to speak; for he tires, if he speaks of his misery, or he is ridiculous, if he attempts to be diverting, I have not given myself

the honour of writing to you ſince my departure, to avoid one or the other of theſe inconveniences. I have too much reſpect for you, Madam, to importune you with my griefs; and I am not fool enough to have a mind to laugh. I know very well that there may be a mean between theſe two extremes; but, after all, the correſpondence of the unhappy are ſeldom pleaſing to thoſe who are in proſperity. And yet, Madam, there are duties with which we ought not to diſpenſe; and it is to acquit myſelf of them, that I now aſſure you that no body can be with more eſteem and reſpect than I am, &c.

LETTER LIII.

Miſs W——— to Mrs. ———, making an apology for not anſwering her letter ſooner.

Madam, *July* 18. 1718.

'TIS paying you but an ill compliment, to let one of the moſt entertaining letters, I met with for ſome years, remain ſo long unacknowledged. But when I inform you I've had a houſe full of ſtrangers almoſt ever ſince, who have taken up all my time, ſure you will excuſe, if not pity me. "Who ſteals my purſe, "ſteals traſh; 'twas mine, 'tis his, and has been ſlave "to thouſands: But he, who filches from me my pre-"cious moments, robs me of that, which not enriches "him, and makes me poor indeed." 'Tis owing to this want, I ſhould ſay loſs of time (for the hours have not paſſed by unimproved or unentertaining) that I have not been able to tell you ſooner, how much I envy you that leiſure and retirement, of which you make ſuch admirable uſe. There 'tis the mind unbends and enlarges itſelf: drops off the forms and incumbrances of this world (which, like a garment trailed about for ſtate, as ſome author has it, only hinders our motion),

ſeizes and enjoys the liberty it was born to. Oh when ſhall I ſee my little farm! That calm receſs, low in the vale of obſcurity, which my imagination ſo often paints to me! You know I'm always in raptures about the country; but your deſcription of Richmond is enough to intoxicate the ſoundeſt head.

Adieu! I am interrupted and in haſte, ſo obliged to conclude,

Yours, &c.

LETTER LIV.

Miſs T. to Miſs Q. from an inn on the road, giving an account of her journey.

ALAS! the tranſition! —— from yeſterday, Henrietta-ſtreet, Mr L and Mrs. ——, to a naſty inn, the officious Mrs. Mary, damp ſheets, and perhaps the itch before morning. Yet ſay not I want reſolution: never virtue had more. Sick to death from the moment you left me, head-ach beyond deſcription, five men and two women to compliment my way through in the afternoon; yet boldly ruſh through them all, and took my place in the ſtage coach myſelf. After all, loſt five ſhillings earneſt by a blunder, went in a wrong coach at laſt, and ſuch a morning! ———But then I had worſhipful ſociety! All ſilent and ſick as myſelf; for which I thanked my ſtars: for if they had ſpoke, I had been murdered. Mrs. —— had almoſt talked me into non-exiſtence yeſterday morning, and I had been totally annihilated, if you had not come in, and reſtored me to my identity. Pray tell her this, in revenge for my head-ach.

All our friends that we took up in the morning, we dropt gradually one by one as we do when we ſet out upon the journey of life; and now I've only a young ſtudent of Oxford to finiſh the evening of my day with,

and prepare for the good events of to-morrow. I've juſt been eating a boil'd chicken with him, and talking about Homer and Madam Roland; and am now retiring with Mrs Mary to my bed chamber, whom I ſhall diſmiſs with her warming pan in a moment. If you do not permit me to pour out the preſent ſet of ideas upon this paper, I'm inconſolable: for I've no book, and was too abſent till now to think I ſhould want one. —How ſudden, and how capricious are the tranſitions of this mortal ſtage! Pleaſure and pain are parted but by a ſingle moment. Windſor, Fernhill, Broke ſtreet, and your grey gown are no more; nor with all Mr. Locke's aſſociations, can I aſſociate a ſingle idea of the paſt with the preſent. Even Lady ——— is defunct. And yet ſhe might——But ſhe is no more; Et te mortuis nil niſi bonum.

While virtue ſhine, or ſinks beneath — — —
— — — — — — — — — — —
— — — — — — — — — — —
— — — — — — — — — — —

This effort of poetry, and that ſcrap of Latin, which I don't underſtand, has ſo exhauſted all my forces, that I find myſelf gradually ſinking into the arms of ſleep, and muſt now reſign to the gentle power of dreams.

LETTER LV.

From the King of Pruſſia to Mr. de Voltaire.

SIR,

THOUGH I have not the ſaisfaction to know you perſonally, you are not the leſs known to me by your works. Thoſe are, if I may be allowed the expreſſion, treaſures of wit, and pieces finiſhed in ſo fine a taſte, that their beauties appear new every time they

are read, and I fancy I there perceive the heart of the ingenious author, who does honour to our age, and to the human mind.

Our modern great men, in caſe the diſpute ſhould be revived, whether the preference is due to them or the ancients, will owe to you, and to you alone, the obligation of making the balance turn on their ſide.

You add to the accompliſhments of an excellent poet, an infinitude of other learning, which indeed has ſome affinity with poetry, but has never been connected with it by any pen but yours. Never did any other poet clothe metaphyſical thoughts in harmonious numbers; to you the honour was reſerved of being the firſt who ever accompliſhed this taſk.

That philoſophical taſte you have diſcovered in your writings has engaged me to ſend you the tranſlation I have made of the accuſation and juſtification of Mr. Wolf, the moſt celebrated philoſopher in our days, who for having enlightened the darkeſt places in metaphyſics, and for treating theſe difficult matters in a manner as ſublime as it is exact and clear, has been cruelly accuſed of irreligion and atheiſm.

Such is the deſtiny of great men, their ſuperior genius always expoſes them to be the butt of the invenomed darts of calumny and envy.

I am at preſent cauſing a tranſlation to be made of the Treatiſe of God, the human ſoul, and the world, a work that has flowed from the pen of the ſame author: I will ſend it you, Sir, as ſoon as it is finiſhed; and I am ſure that you will be ſtruck with the force of evidence in all his propoſitions; theſe follow each other geometrically, and are connected one with another, like the links of a chain.

The indulgence and encouragement you ſeem diſpoſed to allow all thoſe who devote themſelves to the ſtudy of the arts and ſciences, make me hope that you will not exclude me from the number of thoſe you

find worthy of your inſtructions: for thus do I term a correſpondence with you by letter, which cannot fail of being of advantage to every thinking being; and I dare even aſſert, without derogating from the merit of any one, that in the whole earth an exception will ſcarcely be found of ſuch to whom you might not be a maſter.

Without laviſhing incenſe unworthy of being offered you, I can aſſure, that I find innumerable beauties in your works. Your Henriade charms me, and happily triumphs over the injudicious criticiſms that have been made upon it. The tragedy of Cæſar preſents us with well ſupported characters; the ſentiments it contains are all grand and magnificent, and we perceive that Brutus is either a Roman or an Engliſhman. Alzira adds to the graces of novelty, a happy contraſt of ſavage and European manners; and you let us ſee, from the character of Guſman, that chriſtianity ill underſtood, and guided by a falſe zeal, can render us more ſavage and cruel than paganiſm itſelf.

Corneille, the great Corneille, who filled the age in which he lived with admiration, ſhould he riſe again in our days, he would ſee, with aſtoniſhment, and perhaps, with envy, that the tragic goddeſs laviſhes on you, with profuſion, the graces ſhe beſtowed on him with a niggardly hand

What may we not have reaſon to expect from the author of ſo many maſterly performances? What new wonders are to proceed from the pen that has lately traced in ſo lively and elegant a manner, the Temple of taſte?

This makes me ſo ardently deſire to have all your works. I beg, Sir, that you would ſend them, and communicate them all to me, without reſerve. If among your manuſcripts there are any, which from a neceſſary precaution, you think proper to conceal from the eyes of the public, I promiſe to preſerve them with

the greateſt ſecreſy, and to be content with applauding them in my own mind.

I unhappily know that the faith of princes is but little to be regarded in our days; but I hope nevertheleſs, that you will not ſuffer yourſelf to be prepoſſeſſed by general prejudices, and that you will make an exception to the rule in my favour.

I ſhall imagine myſelf more rich in the poſſeſſing your works, than from the poſſeſſion of all the fleeting and deſpicable advantages of fortune, which chance may make us acquire and loſe. We may render the firſt, I mean your works, our own, by the aſſiſtance of memory, and we ſhall then poſſeſs them as long as we do that bleſſing: but knowing the treachery of mine, I heſitate for a long time on the choice of the things I judge worthy of being placed there.

If poetry was on its former footing, and the poets only knew how to quarter out tireſome ideliums eclogues made in the ſame mould, and inſipid ſtanzas, in which, at moſt, they only mounted the lyre to elegiac numbers, I ſhould renounce it for ever: but you ennoble that art, and ſhew the paths that are unknown to ——, and to ——.

Your poetry has qualities that intitle it to reſpect, and render it worthy the admiration and ſtudy of honeſt men; theſe pieces are a courſe of morals, in which we learn to think and act. Virtue is there painted in its moſt lively colours. The idea of true glory is there fixed, and inſinuates into our minds a taſte for the ſciences, in ſo fine and delicate a manner, that whoever has read your works, breathes the ambition of following your ſteps. How often have I ſaid; "Unhappy "creature, let alone the burden whoſe weight ſurpaſſes "thy ſtrength; one cannot imitate Voltaire, without "being Voltaire himſelf." In theſe moments I have felt that the advantages of birth are of little uſe, or more properly of none. Theſe are diſtinctions foreign

to ourſelves, and only ſerve to decorate the outward form. How many mental qualifications are preferable to them?

What do we not owe to the men, whom nature has diſtinguiſhed by what ſhe has enabled them to produce? She is pleaſed to form perſons whom ſhe endows with all the capacity neceſſary for making a progreſs in the arts and ſciences, and it is the duty of princes to recompenſe their labours. Oh! why have I not the glory of crowning your ſucceſs? I ſhould only fear, that a country unfertile of laurels, would not produce as much as your works deſerve. If my deſtiny is not ſo favourable as to allow me to poſſeſs you, at leaſt let me hope one day to ſee him I have for a long time admired at ſuch a diſtance, and to aſſure you by word of mouth, that I am, with all the eſteem and reſpect due to thoſe, who following the light of truth as their guide, conſecrate their labours to the public welfare,

SIR,

Your affectionate friend,

Aug. 8. 1736. Frederic.

LETTER LVI.

The Anſwer.

SIR,

I Muſt have been entirely, inſenſible had I not been extremely affected by the letter with which your Royal Highneſs has condeſcended to honour me; my ſelf-love has indeed been greatly flattered by it; but the love of mankind, which has always found a place in my heart, and which I dare venture to ſay, forms a part of my character, has given me pleaſure a thouſand times more pure, when I have found, that there is a prince in the world who thinks like a reaſonable being, a philoſophical prince who renders mankind happy.

Permit my to tell you, that there is no perſon on earth, who ought not to return thanks to heaven for the care you take in cultivating, by ſound philoſophy, a ſoul born for command. Believe that there never were any truly good kings, except thoſe who began like you, by inſtructing themſelves, by obtaining a knowledge of men, by cheriſhing a love for truth, and by deteſting perſecution and ſuperſtition; and there is not a prince who thinking thus, has it not in his power to bring back the golden age into his dominions. But why are there ſo few kings who ſeek this advantage? You muſt be ſenſible, Sir, it is becauſe almoſt all of them think more of royalty than of humanity. You obſerve quite an oppoſite conduct. Be aſſured, that if one day the tumult of affairs, and the wicked arts of men do not ſpoil ſo divine a character, you will be adored by your people, and beloved by the whole earth: philoſophers, worthy of the name, will reſort to your dominions; and as celebrated artiſts flock in crouds to the country where the arts are moſt favoured, the men of thought and reflexion will come and ſurround your throne.

The illuſtrious queen Chriſtian quitted her kingdom to go in ſearch of the arts. Reign, Sir, and the arts will come in ſearch of you.

May you never be diſguſted at the ſciences, by the quarrels of the learned. You ſee, Sir, from what you have condeſcended to communicate to me, that for the moſt part, they are like courtiers; that they are ſometimes as avaricious, as intriguing, as falſe and as cruel; and that the only difference between the peſts of the court, and the peſts of the ſchools, is, that the laſt are more ridiculous.

It is a great misfortune to the human ſpecies, that thoſe who call themſelves promulgators of the commands of heaven, interpreters of divinity, and, in a word, divines, ſhould be ſometimes the moſt dangerous of all mankind; that they ſhould be as pernicious in ſo-

ciety, as they are obſcure in their ideas, and that their ſouls ſhould be ſwelled with gall and pride, in the ſame proportion that they are empty of truth. They would throw the earth into confuſion for a ſophiſm, and engage all kings to defend by fire and ſword the honour of an argument *in ferio*, or *in barbara*.

Every thinking being, who is not of their opinion, is an atheiſt, and every King who does not favour them ſhall be damned. You are ſenſible, Sir, that the beſt thing that can be done, is, to leave theſe pretended teachers, theſe real enemies of mankind to themſelves. Their words, when neglected, are like the wind, loſt in air; but if the weight of authority is joined to them, this wind acquires a ſtrength which ſometimes overturns a throne.

I ſee, Sir, with the joy of a heart filled with the love of the public, the immenſe diſtance you place between men who peacefully ſearch for truth, and thoſe who would raiſe a war on account of words which they do not underſtand. I ſee that a Newton, a Leibnitz, a Bayle, a Locke, who had ſouls ſo elevated, and ſo mild, are thoſe that nouriſh your mind, and that you reject other pretended aliments, which you find either poiſoned or void of ſubſtance.

I cannot expreſs too warm a ſenſe of gratitude for your Royal Highneſs's goodneſs in ſending me that ſmall piece of Mr Wolf's; I conſider his metaphyſical ideas as doing honour to the human mind. Theſe are like flaſhes of lightning in the midſt of a dark night, and they contain, in my opinion, all that we can hope to learn from metaphyſics. There is no probability that the firſt principles of things will ever be perfectly known; for the mice who inhabit ſome little holes in an immenſe building, neither know whether that building be eternal, nor who is the architect, nor why this architect formed the ſtupendous ſtructure: they endeavour to preſerve life, to people their holes, and to fly

from the deſtructive animals by which they are purſued. We are the mice, and the divine architect, who has built this univerſe, has never, that I know of, diſcloſed his ſecret to us. If any body has a right to pretend that his gueſſes are juſt, tis 'Mr Wolf: we may indeed diſpute, but we muſt eſteem him: for his philoſophy is far from being pernicious. Is there any thing finer and more agreeable to truth, than to ſay, as he does, that "men ought to be juſt, even though they have the misfortune to be atheiſts?"

You have the goodneſs, Sir, to promiſe to ſend me the Treatiſe on God, the ſoul of man, and the world. What a preſent, what a ſublime and a noble correſpondence! the heir to a kingdom is reſolved to ſend from his palace inſtructions to a ſolitary. Condeſcend, Sir, to make me this preſent, my extreme love of truth alone renders me worthy of it; moſt princes are afraid of liſtening to truth, and yet you will be one by whom it is taught.

In regard to the verſes you mention, your ſentiments are doubtleſs as juſt on this article, as on all the reſt; the poetry which teaches mankind neither new nor affecting truths, ſcarcely deſerves to be read; you are ſenſible that nothing can be a more deſpicable employment, than a man's ſpending his life in cloathing with rhimes common and thread-bare ſubjects, which ſcarcely deſerves the name of thoughts. If there be any thing more mean, it is his being a ſatiriſt, and his aſpiring after fame, by his making uſe of the arts of defamation. Theſe poets are on Parnaſſus, what thoſe doctors are in the ſchools, who know nothing but words, and yet cabal againſt thoſe who write of things.

If the Henriade has not diſpleaſed your Royal Highneſs, I owe it to that love of truth, that horror which my poem expreſſes for the factious, and the ſuperſtitious, for perſecutors, tyrants and rebels. It

is the work of an honeſt man, and it ought to meet with favour from a philoſophic prince.

You order me to ſend you my other works. I will obey you, Sir; you ſhall be my judge, and you ſhall be to me inſtead of the public. I will ſubmit to you what I have ventured in philoſophy; your knowledge ſhall be my recompence; and this is a price which few ſovereigns can boaſt. I am ſure of your ſecrecy; for your virtue muſt be equal to your wiſdom.

I ſhould conſider my coming to pay my court to your Royal Highneſs, as an invaluable happineſs. We go to Rome to ſee churches, pictures, ruins, and baſſo relievos; a prince like you better deſerves ſuch a journey; ſince he is a much more wonderful rarity: but the friendſhip which retains me in this retreat in which I am placed, will not permit me to leave it. You appear more a man than a prince, and you, Sir, will without doubt permit friends to be preferred to kings.

In whatſoever corner of the earth I finiſh my life, be aſſured, Sir, that I ſhall continually offer up my vows for you; that is, for the happineſs of a whole nation. My mind ſhall always be in the rank of your ſubjects, and your glory ſhall be always dear to me. I ſhall wiſh that you may always reſemble yourſelf, and that other kings may reſemble you.

I am with a very profound reſpect for your Royal Highneſs,

The moſt humble, &c.

Voltaire.

LETTER LVII.

Mr Pope to the Biſhop of Rocheſter.

May, 1723.

ONCE more I write to you, as I promiſed, and this one, I fear, will be the laſt? The curtain will ſoon be drawn between my friend and me, and nothing left but to wiſh you a long good night. May you enjoy a ſtate of repoſe in this life, not unlike that ſleep of the ſoul which ſome have believed is to ſucceed it, where we lie utterly forgetful of that world from which we are gone, and repining for that to which we are to go. If you retain any memory of the paſt, let it only image to you what has pleaſed you beſt; ſometimes preſent a dream of an abſent friend, or bring you back an agreeable converſation. But upon the whole, I hope you will think leſs of the time paſt than of the future; as the former has been leſs kind to you than the latter infallibly will be. Do not envy the world your ſtudies; they will tend to the benefitofmen againſt whom you can have no complaint, I mean of all poſterity; and perhaps, at your time of life, nothing elſe is worth your care. What is every year of a wiſe man's life, but a cenſure or critic on the paſt? Thoſe, whoſe date is the ſhorteſt, live long enough to laugh at one half of it: The boy diſpiſes the infant, the man the boy, the philoſopher both, and the Chriſtian all. You may now begin to think your manhood was too much a puerility, and you'll never ſuffer your age to be but a ſecond infancy. The toys and baubles of your childhood are hardly now more below you, than thoſe toys of our riper and our declining years the drums and rattles of ambition, and the dirt and bubbles of avarice. At this time, when you are cut off from a little ſociety, and made a citizen

of the world at large, you ſhould bend your talents not to ſerve a party or a few, but all mankind. Your genius ſhould mount above that miſt in which its participation and neighbourhood with earth long involved it; to ſhine abroad and to heaven, ought to be the buſineſs and the glory of your preſent ſituation. Remember it was at ſuch a time, that the greateſt lights of antiquity dazzled and blazed the moſt, in their retreat, in their exile, or in their death: But why do I talk of dazzling or blazing? It was then that they did good, that they gave light, and that they became guides to mankind. Thoſe aims alone are worthy of ſpirits truly great, and ſuch I therefore hope will be yours. Reſentment indeed may remain, perhaps cannot be quite extinguiſhed, in the nobleſt minds; but revenge will never harbour there: Higher principles than thoſe of the firſt, and better principles than thoſe of the latter, will infallibly influence men whoſe thoughts and whoſe hearts, are enlarged, and cauſe them to prefer the whole to any part of mankind, eſpecially to ſo ſmall a part as one's ſingle ſelf. Believe me, my lord, I look upon you as a ſpirit entered into another life, as one juſt upon the edge of immortality; where the paſſions and affections muſt be much more exalted, and where you ought to deſpiſe all little views and all meam retroſpects. Nothing is worth your looking back; and therefore look forward, and make (as you can) the world look after you: But take care that it be not with pity, but with eſteem and admiration.

I am with the greateſt ſincerity and paſſion for your fame, as well as happineſs, your, &c.

LETTER LVIII.

Q. Anne Boleyn's laſt letter to K. Henry VIII.

SIR,

YOUR grace's diſpleaſure and my impriſonment are things ſo ſtrange unto me, as what to write, or what to excuſe, I am altogether ignorant: Whereas you ſend unto me (willing me to confeſs a truth, and ſo obtain your favour) by ſuch a one, whom you know to be mine antient profeſſed enemy, I no ſooner received this meſſage by him, than I rightly conceived your meaning; and if, as you ſay, confeſſing a truth indeed may procure my ſafety, I ſhall with all willingneſs and duty, perform your command But let not your grace ever imagine, that your poor wife ſhall ever be brought to acknowledge a fault, where not ſo much as a thought thereof preceded. And to ſpeak a truth, never prince had wife more loyal in all duty, and in all true affection, than you have ever found in Anne Boleyn; with which name and place I could willingly have contented myſelf, if God and your grace's pleaſure had been ſo pleaſed. Neither did I at any time ſo far forget myſelf in my exaltation, or received queenſhip, but that I always looked for ſuch an alteration as I now find; for the ground of my preferment being on no ſurer foundation than your grace's fancy, the leaſt alteration I know was fit and ſufficient to draw that fancy to ſome other object. You have choſen me from a low eſtate to be your queen and companion, far beyond my deſert or deſire. If then you found me worthy of ſuch honour, good your grace, let not any light fancy, or bad counſel of mine enemies, withdraw your princely favour from me; neither let that ſtain, that unworthy ſtain, of a diſloyal heart towards your good grace, ever caſt ſo foul a blot on your dutiful wife, and the infant princeſs your

daughter. Try me, my good king, but let me have a lawful trial, for my truth ſhall fear no open ſhame; then ſhall you ſee either my innocence cleared, your ſuſpicion and conſcience ſatisfied, the ignominy and ſlander of the world ſtopped, or my guilt openly declared. So that whatſoever God and you may determine of me, your grace may be freed from an open cenſure, and mine offences being ſo lawfully proved, your grace is at liberty, both before God and man, not only to execute worthy puniſhment on me as an unlawful wife, but to follow your affection, already ſettled on that party, for whoſe ſake I am now as I am; whoſe name I could ſome good while ſince, have pointed unto, your grace not being ignorant of my ſuſpicion therein.

But if you have already determined of me, and that not only my death, but an infamous ſlander muſt bring you the enjoying of your deſired happineſs, then I deſire of God that he will pardon your great ſin therein, and likewiſe mine enemies, the inſtruments thereof; and that he will not call you to a ſtrict account for your unprincely and cruel uſage of me, at his general judgment ſeat, where both you and myſelf muſt ſhortly appear, and in whoſe judgment I doubt not (whatſoever the world may think of me) mine innocence ſhall be openly known, and ſufficiently cleared.

My laſt and only requeſt ſhall be, that myſelf may only bear the burden of your grace's diſpleaſure, and that it may not touch the innocent ſouls of thoſe poor gentlemen, who (as I underſtand) are likewiſe in ſtrait impriſonment for my ſake. If ever I have found favour in your ſight, if ever the name of Anne Boleyn hath been pleaſing in your ears, then let me obtain this requeſt; and I will ſo leave to trouble your grace any farther, with my earneſt prayers to the Trinity to

have your grace in good keeping, and to direct you in all your actions.

From my doleful priſon in the tower, this 6th of May.

Your loyal and ever faithful wife,

Anne Boleyn.

LETTER LIX.

Mr Pope to Mr Steele.

YOU formerly obſerved to me, that nothing made a more ridiculous figure in a man's life, than the diſparity we often find in him ſick and well: thus one of an unfortunate conſtitution is perpetually exhibiting a miſerable example of the weakneſs of his mind, and of his body, in their turns. I have had frequent opportunities of late to conſider myſelf in theſe different views, and, I hope, have received ſome advantage by it, if what Waller ſays be true, that

'The ſoul's dark cottage, batter'd and decay'd
'Lets in new light thro' chinks that time has made.

Then ſurely ſickneſs, contributing no leſs than old age to the ſhaking down this ſcaffolding of the body, may diſcover the inward ſtructure more plainly. Sickneſs is a ſort of early age; it teaches us a diffidence in our earthly ſtate, and inſpires us with the thoughts of a future, better than a thouſand volumes of philoſophers and divines. It gives ſo warning a concluſion to thoſe props of our vanity, our ſtrength and youth, that we think of fortifying ourſelves within, when there is ſo little dependence upon our out works. Youth at the very beſt is but a betrayer of human life in a gentler and ſmoother manner than age: 'Tis like a ſtream that nouriſhes a plant upon its bank, and cauſes

it to flouriſh and bloſſom to the ſight, but at the ſame time is undermining it at the root in ſecret. My youth has dealt, more fairly and openly with me; it has afforded ſeveral proſpects of my danger, and given me an advantage not very common to young men, that the attractions of the world have not dazzled me very much: and I begin where moſt people end, with a full conviction of the emptineſs of all ſorts of ambition, and the unſatisfactory nature of all human pleaſures. When a ſmart fit of ſickneſs tells me, this ſcurvy tenement of my body will fall in a little time, I am even as unconcerned as was that honeſt Hibernian, who being in bed in the great ſtorm ſome years ago, and told the houſe would tumble over his head, made anſwer, What care I for the houſe? I am only a lodger. I fancy it is the beſt time to die when one is in the beſt humour; and ſo exceſſively weak as I now am, I may ſay with conſcience, that I am not at all uneaſy at the thought, that many men, whom I never had any eſteem for, are likely to enjoy this world after me. When I reflect what an inconſiderable little atom every ſingle man is with reſpect to the whole creation, methinks, it is a ſhame to be concerned at the removal of ſuch a trivial animal as I am. The morning after my exit, the ſun will riſe as bright as ever, the flowers ſmell as ſweet, the plants ſpring as green, the world will proceed in its old courſe, people will laugh as heartily, and marry as faſt, as they were uſed to do. The memory of man (as it is elegantly expreſſed in the book of Wiſdom) paſſeth away, as the remembrance of a gueſt that tarrieth but one day. There are reaſons enough, in the fourth chapter of the ſame book, to make any young man contented with the proſpect of death, "For honourable age is not "that which ſtandeth in length of time, or is mea-"ſured by number of years. But wiſdom is the grey "hair to men, and an unſpotted life is old age. He

"was taken away ſpeedily, leſt wickedneſs ſhould al-"ter his underſtanding, or deceit beguile his ſoul," &c.

I am yours, &c.

LETTER LX.

Sir Walter Raleigh to Prince Henry, ſon of King James I.

May it pleaſe your Highneſs,

THE following lines are addreſſed to your highneſs, from a man who values his liberty, and a very ſmall fortune in a remote part of his iſland, under the preſent conſtitution, above all the riches and honours that he could any where enjoy under any other eſtabliſhment. You ſee, Sir, the doctrines that are lately come into the world, and how far the phraſe has obtainted, of calling your royal father God's vicegerent; which ill men have turned both to the diſhonour of God, and the impeachment of his majeſty's goodneſs. They adjoin vicegerency to the idea of being all powerful and not to that of being all good. His majeſty's wiſdom, it is to be hoped, will ſave him from the ſnare that may lie under groſs adulations; but your youth, and the thirſt of praiſe which I have obſerved in you, may poſſibly miſlead you to hearken to theſe charmers, who would conduct your noble nature into tyranny. Be careful, O my prince! hear them not, fly from their deceits; you are in the ſucceſſion to a throne, from whence no evil can be imputed to you, but all good muſt be conveyed from you. Your father is called the vicegerent of heaven; while he is good, he is the vicegerent of heaven. Shall men have authority from the fountain of good to do evil? No, my prince; let mean and degenerate ſpirits, which want benevolence, ſuppoſe your power impaired by diſability of doing injuries. If want of power be an

incapacity in a prince, with reverence be it ſpoken, it is an incapacity he has in common with the deity. Let me not doubt but all pleas, which do not carry in them the mutual happineſs of prince and people, will appear as abſurd to your great underſtanding, as diſagreeable to your noble nature. Exert yourſelf, O generous prince, againſt ſuch ſycophants, in the generous cauſe of liberty; and aſſume ſuch an ambition worthy of you, to ſecure your fellow creatures from ſlavery; from a condition as much below that of brutes, as to act without reaſon is leſs miſerable than to act againſt it. Preſerve in your future ſubjects the divine right of being free agents; and to your own royal houſe, the divine right of being their benefactors. Believe me, my prince, there is no other right can flow from God. While your highneſs is forming yourſelf for a throne, conſider the laws as ſo many common places in your ſtudy of the ſcience of government; when you mean nothing but juſtice, they are an eaſe and help to you. This way of thinking is what gave men the glorious appellations of deliverers and fathers of their country; this made the ſight of them rouſe their beholders into acclamations, and mankind incapable of bearing their appearance, without applauding it as a benefit. Conſider the inexpreſſible advantage which will even attend your highneſs, while you make the power of rendering men happy the meaſure of your actions. While this is your impulſe, how eaſily will that power be extended! The glance of your eye will give gladneſs, and your very ſentence have a force of bounty. Whatever ſome men would inſinuate, you have loſt your ſubjects when you have loſt their inclinations. You are to preſide over the minds, not the bodies of men; the ſoul is the eſſence of a man, and you cannot have the true man againſt his inclinations. Chuſe therefore to be the king, or the conqueror of

your people; it may be ſubmiſſion, but it cannot be obedience, that is paſſive. I am, Sir,

Your Highneſs's moſt faithful ſervant,

Walter Raleigh.

LETTER LXI.

Charles the firſt to the Earl of Stafford.

Stafford,

THE misfortune that is fallen upon you by the ſtrange miſtaking and conjecture of theſe times, being ſuch, that I muſt lay by the thought of employing you hereafter in my affairs; yet I cannot ſatisfy myſelf in honour or conſcience, without aſſuring you (now in the midſt of your troubles) that upon the word of a King, you ſhall not ſuffer in life, honour or fortune. This is but juſtice, and therefore a very mean reward from a maſter to ſo faithful and able a ſervant, as you have ſhewed yourſelf to be; yet it is as much as I conceive the preſent times will permit, tho' none ſhall hinder me from being

Your conſtant faithful friend,

Charles R.

LETTER LXII.

Earl of Stafford to his Son.

My deareſt Will,

THESE are the laſt lines that you are to receive from a father that tenderly loves you. I wiſh there was a greater leiſure to impart my mind unto you; but our merciful God will ſupply all things by his grace, and guide and protect you in all your ways; to whoſe infinite goodneſs I bequeath you; and there-

fore be not diſcouraged, but ſerve him, and truſt in him, and he will preſerve and proſper you in all things. Be ſure you give all reſpects to my wife, that hath ever had a great love unto you, and therefore will be well becoming you. Never be wanting in your love and care to your ſiſters, but let them be ever moſt dear to you: for this will give others cauſe to eſteem and reſpect you for it, and is a duty that you owe them in the memory of your excellent mother and myſelf: Therefore your care and affection to them muſt be the very ſame that you are to have to yourſelf; and the like regard muſt you have to your younger ſiſter; for indeed you owe it her alſo, both for her father and mother's ſake. Sweet Will, be careful to take the advice of thoſe friends, which are by me deſired to adviſe you for your education. Serve God diligently morning and evening, and recommend yourſelf unto him, and have him before your eyes in all your ways. With patience hear the inſtructions of thoſe friends I leave with you, and diligently follow their counſel. For, till you come by time to have experience in the world, it will be far more ſafe to truſt to their judgments than your own. Loſe not the time of your youth, but gather thoſe ſeeds of virtue and knowledge which may be of uſe to yourſelf, and comfort to your friends, for the reſt of your life. And that this may be the better effected, attend thereto with patience, and be ſure to correct and refrain yourſelf from anger. Suffer not ſorrow to caſt you down, but with chearfulneſs and good courage go on the race you have to run in all ſobriety and truth. Beſure with an hallowed care to have reſpect to all the commandments of God, and give not yourſelf to neglect them in the leaſt things, leſt by degrees you come to forget them in the greateſt; for the heart of man is deceitful above all things. And in all you duties and devotions towards God, rather perform them joyfully than pen-

ſively; for God loves a chearful giver. For your religion let it be directed according to that which ſhall he taught by thoſe which are in God's church, the proper teachers thereof, rather than that you ever either fancy one to yourſelf, or be led by men that are ſingular in their own opinion, and delight to go ways of their own finding out: For you will certainly find ſoberneſs and truth in the one, and much unſteadineſs and vanity in the other. The King, I truſt, will deal graciouſly with you; reſtore you thoſe honours and that fortune, which a diſtempered time hath deprived you of, together with the life of your father; which I rather adviſe might be by a new gift and creation from himſelf, than by any other means, to the end you may pay the thanks to him, without having obligations to any other. Be ſure to avoid as much as you can, to enquire after thoſe who have been ſharp in their judgments towards me, and I charge you never to ſuffer a thought of revenge to enter into your heart; but be careful to be informed who were my friends in this proſecution, and to them apply yourſelf to make them your friends alſo; and on ſuch you may rely, and beſtow much of your converſation among them. And God Almighty, of his infinite goodneſs, bleſs you and your children's children; and his ſame goodneſs bleſs your ſiſters in like manner, perfect you in every good work, and give you right underſtandings in all things. *Amen.*

Your loving father,

T. Wentworth.

LETTER LXIII.

Mr Pope to Mr Cromwell.

I Believe it was with me when I left the town, as it is with a great many men when they leave the

world, whoſe loſs itſelf they do not ſo much regret as that of their friends whom they leave behind in it. For I do not know one thing for which I can envy London, but for your continuing there Yet I gueſs you will expect me to recant this expreſſion, when I tell you Sappho, (by which heatheniſh name you have chriſtened a very orthodox lady) did not accompany me into the country. Well, you have your lady in the town ſtill, and I have my heart in the country ſtill, which being wholly unemployed as yet, has the more room in it for my friends, and does not want a corner at your ſervice. You have extremely obliged me by your frankneſs and kindneſs: and if I have abuſed it by too much freedom on my part, I hope you will attribute it to the natural openneſs of my temper, which knows how to ſhew reſpect where it feels affection. I would love my friends as my miſtreſs, without ceremony; and hope a little rough uſage ſometimes may not be more diſpleaſing to the one than it is to the other.

If you have any curioſity to know in what manner I live, or rather loſe a life, Martial will inform you in one line.

Prandeo, poto, cano, ludo, lego, cæno, quieſco.

Every day with me is literally another yeſterday, for it is exactly the ſame: It has the ſame buſineſs, which is poetry; and the ſame pleaſure, which is idleneſs. A man might indeed paſs his time much better, but I queſtion if any man could paſs it much eaſier. If you will viſit our ſhades this ſpring, which I very much deſire, you may perhaps inſtruct me to manage my game more wiſely: but at preſent I am ſatisfied to triffle away my time any way, rather than let it ſtick by me; as ſhop keepers are glad to be rid of theſe goods at any rate, which would otherwiſe always be lying upon their hands. Sir, if you will favour me ſometimes with your letters, it will be a great ſatisfac-

tion to me on ſeveral accounts; and on this in particular, that it will ſhew me (to my comfort) that even a wiſe man is ſometimes very idle; for ſo you muſt needs be when you can find leiſure to write to yours, &c.

LETTER LXIV.

Mr Pope to Mr Cromwell.

I Have nothing to ſay to you in this letter, but I was reſolved to write to tell you ſo. Why ſhould I not content myſelf with ſo many great examples of deep divines, profound caſuiſts, grave philoſophers; who have written, not letters only, but whole tomes and voluminous treatiſes about nothing? Why ſhould a fellow like me, who all his life does nothing, be aſhamed to write nothing; and that to one who has nothing to do but to read it? But perhaps you will ſay, the whole world has ſomething to do, ſomething to talk of, ſomething to wiſh for, ſomething to be employed about; but pray, Sir, caſt up the account, put all theſe ſomethings together, and what is the ſum total, but juſt nothing? I have no more to ſay, but to deſire you to give my ſervice (that is nothing) to your friends, and to believe that I am nothing more than your, &c.

LETTER LXV.

From Mr Pope to a Lady.

I Am not at all concerned to think that this letter may be leſs entertaining than ſome I have ſent: I know you are a friend that will think a kind letter as good as a diverting one. He that gives you his mirth, makes a much leſs preſent than he that gives you his

heart; and true friends would rather ſee ſuch thoughts as they communicate only to one another, than what they ſquander about to all the world. They who can ſet a right value upon things, will prize one tender, well-meant word, above all that ever made them laugh in their lives. If I did not think ſo of you, I ſhould never have taken ſo much pains to endeavour to pleaſe you by writing or any thing elſe. Wit I am ſure I want; at leaſt in the degree that I ſee others have it, who would at all ſeaſons alike be entertaining: But I would willingly have ſome qualities that may be (at ſome ſeaſons) of more comfort to myſelf, and of more ſervice to my friends: I would cut off my own head, if it had nothing better than wit in it; and tear out my own heart, if it had no better diſpoſitions than to love only myſelf, and laugh at all my neighbours. I know you will think it an agreeable thing to hear that I have done a great deal of Homer: if it be tolerable, the world may thank you for it: For if I could have ſeen you every day, and imagined my company could have every day pleaſed you, I ſhould ſcarce have thought it worth my while to pleaſe the world. How many verſes could I gladly have left unfiniſhed, for people to ſay what they would of, had I been permitted to paſs all theſe hours more pleaſingly? Whatever ſome may think, fame is a thing I am much leſs covetous of than your friendſhip; for that I hope will laſt all my life: the other I cannot anſwer for. What if they ſhould both grow greater after my death? Alas! they would both be of no advantage to me! Therefore think upon it, and love me as well as ever you can while I live.

Now I talk of fame, I ſend you my Temple of Fame, which is juſt come out: But my ſentiments about it you will ſee better by this epigram:

What's Fame with men, by cuſtom of the nation,
Is call'd in women only reputation:
About them both why keep we ſuch a pother?
Part you with one, and I'll renounce the other.

LETTER LXVI.

Mr Pope to Edward Blount, Eſq;

June 2. 1724.

YOU ſhew yourſelf a juſt man and a friend in thoſe gueſſes and ſuppoſitions you make at the poſſible reaſons for my ſilence; every one of which is a true one. As to forgetfulneſs of you or yours, I aſſure you the promiſcuous converſations of the town ſerve only to put me in mind of better and more quiet to be had in a corner of the world (undiſturbed, innocent, ſerene and ſenſible) with ſuch as you. Let no acceſs of any diſtruſt make you think of me differently in a cloudy day from what you do in the moſt ſun ſhiny weather. Let the young ladies be aſſured I make nothing new in my gardens, without wiſhing to ſee the print of their fairy ſteps in every part of them. I have put the laſt hand to my works of this kind, in happily finiſhing the ſubterraneous way and grotto: I there found a ſpring of the cleareſt water, which falls in a perpetual rill, that echoes thro' the cavern day and night. From the river Thames you ſee through my arch up a walk of the wilderneſs, to a kind of open temple, wholly compoſed of ſhells in the ruſtic manner; and from that diſtance under the temple you look down through a ſloping arcade of trees, and ſee the ſails on the river paſſing ſuddenly and vaniſhing, as through a perſpective glaſs. When you ſhut the doors of this gotto, it becomes on the inſtant, from a luminous room, a *camera obſcura*, on the walls of which all objects of the river, hills, woods, and boats are forming a moving picture in their viſible radiations: And when you have a

mind to light it up, it affords you a very different ſcene; it is finiſhed with ſhells interſperſed with pieces of looking glaſs in angular forms; and in the cieling is a ſtar of the ſame material, at which, when a lamp (of an orbicular figure of thin alabaſter) is hung in the middle, a thouſand pointed rays glitter, and are reflected over the place. There are connected to this grotto, by a narrow paſſage, two porches, one towards the river of ſmooth ſtones, full of light, and open; the other towards the garden, ſhadowed with trees, rough with ſhells, flints, and iron ore. The bottom is paved with ſimple pebbles, as is alſo the adjoining walk of the wilderneſs to the temple, in the natural taſte, agreeing not ill with the little dripping murmur, and the aquatic idea of the whole place. It wants nothing to compleat it but a good ſtatue with an inſcription, like that beautiful antique one which you know I am ſo fond of:

" Hujus nympha loci, ſacri cuſtodia fontis,
" Dormio dum blandæ ſentio murmur aquæ
" Parce meum, quiſqus tangis cava marmoro, ſomnum
" Rumpere; ſive bibas, ſive lavere tace.

Nymph of the grot, this ſacred ſpring I keep,
And to the murmur of theſe waters ſleep:
Oh! ſpare my ſlumbers, gently tread the cave!
And drink in ſilence, or in ſilence lave!

You'll think I have been very poetical in this deſcription, but it is pretty near the truth. I wiſh you were here to bear teſtimony how little it owes to art either the place itſelf, or the image I give of it.

I am, &c.

LETTER LXVII.

SIR,

AMong men there are ſome, who have their vices concealed by wealth; and others, who have their virtues concealed by poverty. Wherefore, in this, as well as other reſpects, the middle condition ſeems to be advantageouſly ſituated for the gaining of wiſdom: becauſe poverty turns our ways too much upon the ſupplying our wants; and riches upon enjoying our ſuperfluities. It is true, humility and patience, induſtry and temperance, are very often the qualities of a poor man: and humanity and good nature, magnaminity and a ſenſe of honour are the qualifications of the rich. But, on the contrary, poverty is apt to betray a man into envy; riches into arrogance and pride; poverty is too often attended with fraud, vicious complaiſance, repining, murmur, and diſcontent; and riches expoſe a man to pride and luxury, a fool elation of heart, and too great fondneſs for this life. So that our prayer ſhould always be, that God would remove far from us vanity and lies; to give us neither poverty nor riches, and to feed us with food convenient for us; leſt we be full and deny him, and ſay, Who is the Lord? or leſt we be poor and ſteal, and take the name of our God in vain.

I am, &c.

LETTER LXVIII.

Mr Pope to Mr Steele.

November 7. 1712.

I Was the other day in company with five or ſix men of ſome learning; where chancing to mention the famous verſes which the Emperor Adrian ſpoke on his

death bed, they were all agreed that it was a piece of gaiety unworthy that prince in thoſe circumſtances. I could not but differ from this opinion: methinks it was by no means a gay, but a very ſerious ſoliloquy to his ſoul at the point of its departure; in which ſenſe I naturally took the verſes at my firſt reading them, when I was very young, and before I knew what interpretation the world generally put upon them.

Animula, vagula, blandula,
Hoſpes comeſque corporis,
Quæ nunc abibis in loca?
Pallidula, rigida, nudula,
Nec (ut ſoles) dabis joca!

"Aals, my ſoul! thou pleaſing companion of this bo-
"dy, thou fleeting thing that art now deſerting it!
"whither art thou flying? to what unknown ſcene?
"all trembling, fearful, and penſive! what now is
"become of thy former wit and humour? thou ſhalt
"jeſt and be gay no more."

I confeſs I cannot apprehend where lies the trifling in all this: 'tis the moſt natural and obvious reflection imaginable to a dying man: and if we conſider the Emperor was a Heathen, that doubt concerning the future fate of his ſoul will ſeem ſo far from being the effect of want of thought, that 'tis ſcarce reaſonable he ſhould think otherwiſe; not to mention that here is a plain confeſſion included of his belief in its immortality. The diminitive epithets, of *vagula*, *blandula*, and the reſt appear not to me as expreſſions of levity, but rather of endearment and concern; ſuch as we find in Catullus, and the authors of *Hendeca ſyllabi* after him, where they are uſed to expreſs the utmoſt love and tenderneſs for their miſtreſſes.——If you think me right in my notion of the laſt words of Adrian, be-

pleaſed to inſert this in the Spectator; if not, to ſuppreſs it.

I am, &c.

ADRIANI morientis Ad ANIMAM,

TRANSLATED.

Ah fleeting ſpirit! wandring fire,
That long haſt warm'd my tender breaſt,
Muſt thou no more this frame inſpire?
No more a pleaſing, chearful gueſt?
Whither, ah whither art thou flying?
To what dark, undiſcover'd ſhore?
Thou ſeem'ſt all trembling, ſhiv'ring, dying,
And wit and humour are no more!

LETTER LXIX.

From a Turk.

WHEN I was in the city of Benares, on the banks of the Ganges, in the antient country of the Brachmans, I endeavoured to obtain inſtruction. I attended peaceably to the Indian; I heard much, and obſerved every thing. I lodged with my correſpondent Omri, who was the moſt worthy man I have ever known. He was of the religion of the Bramins: I have the honour to be a Muſſulman. Never did one of us ſpeak louder than the other, on the ſubject of Mahomet and Brama. We performed our ablutions each by ourſelves; drank of the ſame lemonade, and eat of the ſame millet as our brethren.

One day we went together to the pagod of Gavani; we there ſaw ſeveral bands of fakirs, ſome of whom were janguies; that is, contemplative fakirs, and others the diſciples of the ancient gymnoſophiſts, who lead an active life. They have, it is well known, a ſacred lan-

guage, which was that of the moſt antient Brachmans; and in this language they have preſerved a book, which they call the Handſcript: This is certainly the moſt antient book in all Aſia, not excepting the Zend.

On my paſſing before a fakir who was reading in this book, he ſuddenly cried out, "O unhappy infidel! thou haſt made me loſe the number of the vowels I was counting, for which my ſoul will paſs into the body of a hare, inſtead of going into that of a parrot, as I had reaſon to flatter myſelf." I gave him a rupee to comfort him. At ſome paces from thence, being ſo unfortunate as to ſneeze, the noiſe I made awaked a fakir who was in an extaſy: "Where am I (ſaid he) what an horrible fall! I no longer ſee the end of my noſe. The celeſtial light has diſappeared.*" "If I am the cauſe (ſaid I to him) that thou now ſeeſt farther than the end of thy noſe, here is a rupee to repair the miſchief I have done: reſume thy celeſtial light."

Having thus diſcreetly drawn myſelf out of theſe affairs, I paſſed to other gymnoſophiſts. There were many who would bring me many pretty little nails, that I was to ſtick into my arms and thighs, in honour of Brama. I bought their nails, and with them I nailed my carpet. Others danced on their hands, and others on the ſlack rope; others always hopped along on one foot. There were ſome who carried chains, others a pack-ſaddle; ſome had their heads covered with a buſhel; the remainder were the beſt men in the world. My friend Omri led me into the cell of one of the moſt famous, whoſe name was Bababec. He was naked as an ape, and had about his neck a great chain of above ſixty pounds weight. He was ſeated in a wooden chair, properly adorned with the ſmall points of nails,

* When the fakirs would ſee the celeſtial light, which is very common among them, they turn their eyes to the end of the noſe.

that entered his buttock, and one would have imagined him ſitting on a bed of ſattin. Many women came to conſult him: he was the oracle of families, and it may be truly ſaid, that he enjoyed a very great reputation. I was a witneſs of the long converſation Omri had with him. "Believeſt thou, O my father (ſaid he) that after having paſſed the trial of the ſeven metempſychoſes, I ſhall arrive at the abode of Brama?" "That is poſſible (ſaid the fakir) How doſt thou live?" "I endeavour (ſaid Omri) to be a good citizen, a good huſband, a good father, and a good friend: I lend money without intereſt to the rich, in their neceſſity; I give it to the poor; and I preſerve peace among my neighbours." "Doſt thou ſometimes ſtick nails into thy breech?" ſaid the Bramin. "Never, venerable father," was replied, "I am ſorry for it, (returned the fakir) thou wilt certainly go into the nineteenth heaven, and that is a pity." "How (ſaid Omri) that is very well; I am contented with my lot. What does it ſignify whether it be the nineteenth or twentieth, provided I do my duty in my pilgrimage, and am well received, at my laſt lodging. Is it not enough to be an honeſt man in this country, and to be at laſt happy in the country of Brama? into what heaven doſt thou pretend to go, O Bababec, with thy nails and thy chain?" "Into the thirty fifth (ſaid Bababec)." "That is very pleaſant (replied Omri) for thee to pretend to ariſe higher than me. This certainly can be only the effect of an inordinate ambition. Thou condemneſt thoſe who ſeek the honours of this life, why then doſt thou aſpire after honours in another? And beſides, on what grounds doſt thou make pretenſions to be more favourably treated than I? Know that I beſtow more alms in ten days, than it coſts thee in ten years, for nails to ſtick into thy backſide. Brama is much the better for thy paſſing the day entirely naked, with a chain about thy neck. Thou, in this particular, art

of mighty ſervice to thy country. I ſet a hundred times more value on the man that ſows pulſe or plants trees, than on all thy companions who regard the end of their noſes, or carry a packſaddle, from an exceſs of what thou calleſt nobleneſs of ſoul.

Having ſpoke thus, Omri ſoftened his voice, careſſed him, perſuaded him, and at laſt prevailed on him to leave his nails and his chain, and to go home with him to lead an honeſt life. He waſhed off his dirt, he rubbed him with fragrant eſſences, and dreſſed him decently. He lived fifteen days in a very wiſe manner, and confeſſed that he was a hundred times more happy than before; but he loſt his credit with the people; the women no longer came to conſult him. He left Omri, and again placed himſelf on the points of nails, to obtain the reſpect he wanted.

LETTER LXX.

Servius Sulpicius to Cicero, on the death of his daughter.

I RECEIVED the news of your daughter's death with all the concern it ſo juſtly deſerves: and indeed I cannot but conſider it as a misfortune in which I bear an equal ſhare with yourſelf. If I had been near you when this fatal accident happened, I ſhould not only have mingled my tears with yours, but aſſiſted you with all the conſolation in my power. I am ſenſible at the ſame time, that offices of this kind afford at beſt but a wretched relief: for as none are qualified to perform them, but thoſe who ſtand near to us by the ties either of blood or affection, ſuch perſons are generally too much afflicted themſelves to be capable of adminiſtering comfort to others. Nevertheleſs, I thought proper to ſuggeſt a few reflexions, which occured to me upon this occaſion: not as imagining they would be

new to you, but believing that in your preſent diſcompoſure of mind they might poſſibly have eſcaped your attention. Tell me then, my friend, wherefore do you indulge this exceſs of ſorrow? Reflect, I intreat you in what manner fortune has dealt with every one of us: that ſhe has deprived us of what ought to be no leſs dear than our children, and overwhelmed in one general ruin our honours, our liberties, and our country: And after theſe loſſes is it poſſible that any other ſhould increaſe our tears? Is it poſſible that a mind long exerciſed in calamities ſo truly ſevere, ſhould not become totally callous, and indifferent to every event? But you will tell me, perhaps, that your grief ariſes not ſo much on your own account as on that of Tullia. Yet ſurely, you muſt often, as well as myſelf, have had occaſion in theſe wretched times to reflect that their condition by no means deſerves to be regretted, whom death has gently removed from this unhappy ſcene. What is there, let me aſk, in the preſent circumſtances of our country, that could have rendered life greatly deſirable to your daughter? What pleaſing hopes, what agreeable views, what rational ſatisfaction could ſhe poſſibly have propoſed to herſelf from a more extended period? Was it in the proſpect of conjugal happineſs in the ſociety of ſome diſtinguiſhed youth? As if indeed, you could have found a ſon-in law amongſt our preſent ſet of young men, worthy of being intruſted with the care of your daughter! Or was it in the expectation of being the joyful mother of a flouriſhing race, who might poſſeſs their patrimony with independence, who might gradually riſe through the ſeveral dignities of the ſtate, and exert the liberty to which they were born in the ſervice and defence of their friends and country? But is there one amongſt all theſe deſirable privileges, of which we were not deprived before ſhe was in a capacity of tranſmitting them to her deſcendants? Yet, after all, you may ſtill alledge, per-

haps, that the loſs of our children is a ſevere affliction; and unqueſtionably it would be ſo, if it were not a much greater to ſee them alive to endure thoſe indignities which their parents ſuffer.

I lately fell into a reflexion, which, as it afforded great relief to the diſquietude of my own heart, may poſſibly contribute likewiſe to aſſuage the anguiſh of yours. In my return out of Aſia, as I was ſailing from Ægina towards Megara, I amuſed myſelf with contemplating the circumjacent countries. Behind me lay Ægina, before me Megara; on my right I ſaw Piræus, and on my left Corinth. Theſe cities, once ſo flouriſhing and magnificent, now repreſented nothing to my view but a ſad ſpectacle of deſolation.

'Alas! (ſaid I to myſelf) ſhall ſuch a ſhort-lived 'creature as man complain, when one of his ſpecies 'falls either by the hand of violence, or by the com-'mon courſe of nature, whilſt in this narrow compaſs 'ſo many great and glorious cities, formed for a much 'longer duration, thus lie extended in ruins? Remem-'ber then, O my heart! the general lot to which man 'is born; and let that thought ſuppreſs thy unreaſo-'nable murmurs.'

Believe me, I found my mind greatly refreſhed and comforted by theſe reflexions. Let me adviſe you in the ſame manner to repreſent to yourſelf what numbers of our illuſtrious countrymen have lately been cut off at once, how much the ſtrength of the Roman republic is impaired, and what dreadful devaſtation has gone forth throughout all its provinces! And can you, with the impreſſion of theſe great calamities upon your mind, be ſo immoderately afflicted for the loſs of one ſingle individual, a poor, little, tender woman? who, if ſhe had not died at this time, muſt in a few fleeting years more have inevitably undergone the common fate to which ſhe was born. Reaſonable however as theſe reflexions are, I would call you from them a while, in-

order to lead your thoughts to others more peculiarly ſuitable to your circumſtances and character. Remember then, that your daughter lived as long as life was worth poſſeſſing, that is, till liberty was no more; that ſhe lived to ſee you in the illuſtrious offices of prætor, conſul, and augur; to be married to ſome of the nobleſt youths in Rome; to be bleſt with almoſt every valuable enjoyment; and at length to expire with the republic itſelf. Tell me now, what is there in this view of her fate, that could give either her or yourſelf juſt reaſon to complain? In fine, do not forget that you are Cicero; the wiſe, the philoſophical Cicero, who were wont to give advice to others: nor reſemble thoſe unſkilful empirics, who at the ſame time that they pretend to be furniſhed with remedies for other men's diſorders, are altogether incapable of finding a cure for their own. On the contrary, apply to your private uſe thoſe judicious precepts you have adminiſtred to the public. Time neceſſarily weakens the ſtrongeſt impreſſions of ſorrow: but it would be a reproach to your character not to anticipate this its certain effect, by the force of your own good ſenſe and judgment. If the dead retain any conſciouſneſs of what is here tranſacted, your daughter's affection, I am ſure, was ſuch both to you and all her relations, that ſhe can by no means deſire you ſhould abandon yourſelf to this exceſs of grief. Reſtrain it then, I conjure you, for her ſake, and for the ſake of the reſt of your family and friends, who lament to ſee you thus afflicted. Reſtrain it too, I beſeech you, for the ſake of your country, that whenever the opportunity ſhall ſerve, it may reap the benefit of your counſels and aſſiſtance. In ſhort, ſince ſuch is our fortune that we muſt neceſſarily ſubmit to the preſent ſyſtem of public affairs, ſuffer it not to be ſuſpected, that it is not ſo much the death of your daughter, as the fate of the republic, and the ſucceſs of our victors, that you deplore.

But it would be ill manners to dwell any longer upon theſe ſubjects, as I ſhould ſeem to queſtion the efficacy of your good ſenſe. I will only add, therefore, that as we have often ſeen you bear proſperity in the nobleſt manner, and with the higheſt applauſe, ſhew us likewiſe that you are not too ſenſible of adverſity, but know how to ſupport it with the ſame advantage to your character. In a word, let it not be ſaid, that fortitude is the ſingle virtue to which my friend is a ſtranger. As for what concerns myſelf, I will ſend you an account of the ſtate of this province, and of what is tranſacting in this part of the world, as ſoon as I ſhall hear that you are ſufficiently compoſed to receive the information. Farewel.

LETTER LXXI.

Marcus Cato to Cicero, on public affairs.

THE affection I bear both to you and to the republic, induces me very ſincerely to rejoice in finding that you exerciſe the ſame integrity and vigilance in the conduct of our armies abroad, as diſtinguiſhed your adminiſtration of our moſt important affairs at home. I have therefore paid your actions that honour which was moſt conſiſtent with my judgment: And in ſpeaking to this queſtion before the ſenate, as well as afterwards, when I aſſiſted in drawing the decree that has paſſed in your favour, I applauded the probity and prudence with which you have protected your province, preſerved the crown and perſon of Ariobarzanes, and conciliated the affections of our allies in general. If you rather chuſe, however, that we ſhould aſcribe to the Gods theſe advantages which the republic has gained entirely by your own conſummate wiſdom and generoſity; I am glad the ſenate has paſſed a decree for that purpoſe. But if you are willing that fortune

ſhould have the credit of your actions, as ſuppoſing a public thankſgiving neceſſarily opens your way to a triumph, I muſt obſerve, that the latter is not always a conſequence of the former: Yet granting it were, is it not far more to the honour of a general, to have it declared by a vote of the ſenate that he preſerved his province by the mildneſs and equity of his adminiſtration, than that he owed it either to the ſtrength of his troops, or to the particular interpoſition of Providence? Such at leaſt were my ſentiments when the queſtion came before the houſe: And if I have employed more words than uſual in explaining them, it was from a deſire of convincing you, that though I propoſed to the ſenate what I thought would be moſt for the advantage of your reputation, I rejoice that they have determined what is moſt agreeable to your wiſhes. I have only to requeſt the continuance of your friendſhip, and to intreat you ſteadily to perſevere in thoſe paths of integrity which you have hitherto purſued, both in reſpect to our allies and the republic. Farewel.

LETTER LXXII.

Cicero's anſwer to Marcus Cato.

PRAISE from thy lips 'tis mine with joy to boaſt;
He beſt can give it that deſerves it moſt;

as Hector, I think, ſays to the venerable Priam in one of Nævis's plays. Honourable indeed is that applauſe, which is beſtowed by thoſe who themſelves have been the conſtant object of univerſal approbation. Accordingly, I eſteem the encomiums you conferred upon me in the ſenate, together with your congratulatory letter, as a diſtinction of the higheſt and moſt illuſtrious kind. Nothing could be more agreeable to my wiſhes, as nothing could be more glorious for my reputation, than

your having thus freely given to friendſhip whatever you could ſtrictly give to truth. Were Rome entirely compoſed of Catos, or could it produce many (as it is ſurpriſing it can furniſh even one) of that venerable character, my deſires would be amply ſatisfied; and I ſhould prefer your ſingle approbation to all the laurels, and all the triumphal cars in the univerſe. In my own judgment, indeed, and according to the refined eſtimate of true philoſophy, the compliments you paid me in the ſenate, and which have been tranſmitted to me by my friends, are undoubtedly the moſt ſignificant diſtinction I can poſſibly receive. I acquainted you in my former letter, with the particular motives which induced me to be deſirous (for I will not call it ambitious) of a triumph: And if the reaſons I there aſſigned will not, in your opinion, juſtify a warm purſuit of that honour, they muſt prove at leaſt that I ought not to refuſe it, if the ſenate ſhould make me the offer: And I hope that aſſembly, in conſideration of my ſervices in this province, will not think me undeſerving of a reward ſo uſually conferred. If I ſhould not be diſappointed in this hope, my only requeſt is (what indeed you kindly promiſed) that as you have paid me the honours you thought moſt to my glory, you would rejoice in my obtaining thoſe which are moſt to my inclination; and this diſpoſition you have already very ſincerely ſhewn, not only by your letter, but by having ſigned the decree that has paſſed in my favour. For decrees of this kind, I know are uſually ſubſcribed by thoſe who are moſt in the intereſt of the perſon to whoſe honour they are voted. I will only add, that I hope to ſee you very ſhortly; and may I find the republic in a happier ſituation than I have reaſon to fear. Farewel.

LETTER LXXIII.

Pliny to Maximus, recommending a friend.

WHAT I ſhould gladly do for any friend of yours, I think I may now with confidence requeſt for a friend of mine. Arrianus Maturius is the moſt conſiderable man in this country; when I call him ſo, I do not ſpeak with relation to his fortune, though that is very plentiful, but to his integrity, juſtice, gravity, and prudence: his advice is uſeful to me in buſineſs, and his judgment in matters of learning; his fidelity, truth, and good underſtanding, are very great; beſides this, he loves me as you do, than which I cannot ſay any thing that ſignifies a warmer affection. He has nothing that's aſpiring, and though he might riſe to the higheſt order of nobility, he keeps himſelf in an inferior rank; yet I think myſelf bound to uſe my endeavours to ſerve and promote him; and would therefore find the means of adding ſomething to his honours, while he neither expects nor knows it, nay though he ſhould refuſe it. Something, in ſhort, I would have for him that may be honourable, but not troubleſome; and I intreat that you will procure him the firſt thing of this kind that offers, by which you will not only oblige me, but him alſo; for though he does not covet it, I know he will be as grateful in acknowledging your favour as if he had aſked it. Farewel.

LETTER LXXIV.

Pliny to Hiſpula, in praiſe of his wife.

AS I remember the great affection which was between you and your excellent brother, and know you love his daughter as your own, ſo as not only to

expreſs the tenderneſs of the beſt of aunts, but even to ſupply that of the beſt of fathers; I am ſure it will be a pleaſure to you to hear that ſhe proves worthy of her father, worthy of you, and of your and her anceſtors. Her ingenuity is admirable; her frugality extraordinary. She loves me, the ſureſt pledge of her virtue; and adds to this a wonderful diſpoſition to learning, which ſhe has acquired from her affection for me. She reads my writings, ſtudies them, and even gets them by heart. You would ſmile to ſee the concern ſhe is in when I have a cauſe to plead, and the joy ſhe ſhews when it is over; ſhe finds means to have the firſt news brought her of the ſucceſs I meet with in court, how I am heard, and what decree is made. If I recite any thing in public, ſhe cannot refrain from placing herſelf privately in ſome corner to hear, where with the utmoſt delight ſhe feaſts upon my applauſes. Sometimes ſhe ſings my verſes, and accompanies them with the lute, without any maſter, except love, the beſt of inſtructors. From theſe inſtances I take the moſt certain omens of our perpetual and increaſing happineſs; ſince her affection is not founded on my youth and perſon, which muſt gradually decay, but ſhe is in love with the immortal part of me, my glory and reputation. Nor indeed could leſs be expected from one who had the happineſs to receive her education from you, who in your houſe was accuſtomed to every thing that was virtuous and decent, and even began to love me by your recommendation. For, as you had always the greateſt reſpect for my mother, you were pleaſed, from my infancy, to form me, to commend me, and kindly to preſage I ſhould be one day what my wife fancies I am. Accept, therefore, our united thanks; mine, that you have beſtowed her on me; and hers, that you have given me to her, as a mutual grant of joy and felicity. Farewel.

LETTER LXXV.

Pliny to Catilius on temperance.

I ACCEPT of your invitation to ſupper, but I muſt make this agreement beforehand, that you diſmiſs me ſoon, and treat me frugally. Let our entertainment abound only in philoſophical converſation, and even that too with moderation. There are certain midnight parties, which Cato himſelf could not ſafely fall in with; though I muſt confeſs at the ſame time, that Julius Cæſar, when he reproaches him upon that head, exalts the character he endeavours to expoſe; for he deſcribes thoſe perſons who met this reeling patriot, as bluſhing when they diſcovered who he was; and adds, you would have thought that Cato had detected them, and not they Cato. Could he place the dignity of Cato in a ſtronger light, than by repreſenting him thus venerable, even in his cups? As for ourſelves, nevertheleſs, let temperance not only beſpeak our table, but regulate our hours; for we are not arrived at ſo high a reputation, that our enemies cannot cenſure us but to our honour. Farewel.

LETTER LXXVI.

Voiture to Monſ. de Lionne at Rome.

SIR,

THOUGH no man treated me ſo ill at Rome as yourſelf, and I muſt place to your account, ſome of the moſt diſagreeable hours I paſſed in all my travels; yet be aſſured I never ſaw any perſon in my life that I had ſo ſtrong an inclination to reviſit, or to whom I would more willingly do the beſt ſervices in my power.

It is not very uſual to gain a man's friendſhip, at the ſame time that one ruins his fortune. This ſucceſs, however you have had, and your advantage was ſo much the more conſiderable than mine in all reſpects, that I had not the power to defend myſelf againſt you in either of theſe inſtances, but you won both my money and my heart at the ſame time. If I am ſo happy as to find a place in yours, I ſhall eſteem that acquiſition as an over balance to all my loſſes, and ſhall look upon myſelf as greatly a gainer in the commerce that paſſed between us. Though your acquaintance indeed, has coſt me pretty dear, I do not by any means think I have paid its full value, and I would willingly part with the ſame ſum to meet with a man in Paris of as much merit as yourſelf. This being the literal truth, you may be well aſſured, Sir, that I ſhall omit nothing in my power to preſerve an honour I ſo highly eſteem; and that I ſhall not very eaſily give up a friend whom I purchaſed at ſo dear a price. I have accordingly performed every thing you deſired in the affair about which you wrote to me; and I ſhall obey you with the ſame punctuality in every other inſtance that you ſhall command me. For I am with all the affection that I ought, Sir,

Your's, &c.
Voiture.

LETTER LXXVII.

Voiture to his Highneſs the Duke of Anguien, on his taking of Dunkirk.

My Lord,

I Am ſo far from wondering at your taking Dunkirk, that I am of opinion you could take the moon by the teeth, if you once went about it. Nothing can be impoſſible to you. I am only uneaſy as to what I ſhall

ſay to your Highneſs on this occaſion, and am thinking by what extraordinary terms I may bring you to reach my conceptions of you. Indeed, my lord, in that height of glory to which you have now attained, the honour of your favour is a ſingular happineſs; but it is a troubleſome taſk to us writers, who are obliged to congratulate you upon every good ſucceſs, to be perpetually on the hunt for words, whoſe force may anſwer your actions, and to be daily inventing freſh panegyricks. If you would but have the goodneſs to ſuffer yourſelf to be beat ſometimes, or to riſe from before ſome town, the variety of the matter might help to ſupport us, and we ſhould find out ſome fine thing or other to ſay to you upon the inconſtancy of fortune, and the glory which is gained by bearing her malice courageouſly. But ſhe having, from the very firſt of your actions, ranked you equal with Alexander, and finding you riſing upon us continually, upon my word, my lord, we are at a loſe what to do, either with you or ourſelves. Nothing we are able to utter can come up to that which you do: and the very flight of our fancy flag below you. Eloquence, which magnifies the minuteſt things, cannot reach the height of thoſe which you do; no, not by its boldeſt figures. And that which is termed hyperbole on other occaſions, is but a cold way of ſpeaking when it comes to be applied to you. Indeed it is difficult to comprehend how your Highneſs has, each ſummer, ſtill found out means to augment that glory which, every winter, ſeemed at its full perfection; and that, having begun ſo grandly, and gone on more grandly, ſtill your laſt actions ſhould crown the reſt, and be found the moſt amazing. For my own part, my lord, I congratulate your ſucceſs, as I am in duty obliged: but I plainly foreſee the very thing which augments your reputation with us, may prejudice that which you expect from after ages; and

that ſo many great and important actions, done in ſo ſhort a ſpace, may render your life incredible to future times, and make poſterity think your hiſtory a romance. Be pleaſed then, my lord, to ſet ſome bounds to your victories, if it be only to accommodate yourſelf to the capacity of human reaſon, and not to go farther than common belief can follow you. Be contented to be quiet and ſecure, at leaſt for a while; and ſuffer France, which is eternally alarmed for your ſafety, to enjoy ſerenely for a few months the glory which you have acquired for her. In the mean time, I beſeech you to believe, that, among ſo many millions of men who admire you, and who continually pray for you, there is not one who does it with ſo much joy, with ſo much zeal and veneration, as does,

My Lord,

Your Highneſs's, &c.

LETTER LXXVIII.

Balzac to Madam de la Chetardie.

Madam,

I Cannot taſte of your bounty without expreſſing at the ſame time my gratitude. You have feaſted me indeed theſe four days in the moſt delicious manner; and either there is no pleaſure in the palate, or your cheeſes afford a reliſh of the moſt exquiſite kind. They are not merely an artful preparation of cream; they are the effect of a certain quinteſſence hitherto unknown; they are I know not what kind of wonderful production, which, with a moſt delicious ſweetneſs, preſerve at the ſame time a moſt pleaſing poignancy. Undoubtedly, Madam, you muſt be the favourite of Heaven, ſince you are thus bleſſed with a land that flows with milk and honey. It was in this manner, you know, that Providence formerly regaled its choſen

people; and ſuch were once the riches of the golden age. But methinks you ought to limit the luxury of your table to rarities of this kind, and not look out for any other abundance, in a place which affords ſuch charming repaſts. You ought long ſince to have purified your kitchen, and broke every inſtrument of ſavage deſtruction; for would it not be a ſhame to live by cruelty and murder, in the midſt of ſuch innocent proviſions? I am ſure, at leaſt, I can never eſteem them too much, nor ſufficiently thank you for your preſent. It is in vain you would perſwade me, that it was the work of one of your dairy-maids; ſuch coarſe hands could never be concerned in ſo curious a production. Moſt certainly the nymphs of Vienne were engaged in the operation; and it is an original of their making, which you have ſent me as a rarity. If this thought appears to you poetical, you muſt remember that the ſubject is ſo too; and might with great propriety make part of an eclogue, or enter into ſome corner of a paſtoral. But I am by no means an adept in the art of rhyming; beſides, it is neceſſary I ſhould quit the language of fable, to aſſure you in very true and very ſerious proſe, I ſo highly honour your virtue, that I ſhould always think I owed you much, though I had never received any favour at your hands: and if you were not my benefactreſs, I ſhould nevertheleſs be always, Madam,

Yours, &c.

Balzac.

LETTER LXXIX.

Balzac to the Mayor of Angouleme.

SIR,

I Perſwade myſelf that the requeſt which the bearer of this will make to you on my behalf, will not be

diſagreeable. It concerns indeed the public intereſt as well as mine; and I know you are ſo punctual in the functions of your office, that to point out to you a grievance, is almoſt the ſame as to redreſs it. At the entrance of the Fauxbourg Lomeau, there is a way of which one cannot complain in common terms. It would draw imprecations from a man that never uſed a ſtronger affirmative in all his life than yea verily; and raiſe the indignation even of the mildeſt father of the oratory. It was but the day before yeſterday, that I had like to have been loſt in it, and was in imminent danger of being caſt away in a terrible ſlough. Had it indeed been in the open ſea, and in a ſhattered veſſel, expoſed to the fury of the winds and waves, the accident would have been nothing extraordinary; but to ſuffer ſuch a misfortune upon land, in a coach, and during the very time of your mayoralty, would have been beyond all credit and conſolation. Two or three words of an order from you would put this affair into a better ſituation, and at the ſame time oblige a whole country. Let me hope then, that you will give occaſion to thoſe without your diſtrict to join in applauſes with your own citizens, and not ſuffer your province, which you have embelliſhed in ſo many other parts, to be diſfigured in this by ſo vile a blemiſh. But after the intereſt of the public has had its due weight with you, will you not allow me to have ſome ſhare in your conſideration, and be inclined to favour a perſon who is thought not ungrateful for the good offices he receives? There are who will ſay even more, and aſſure you that you have an opportunity of extending your reputation beyond the bounds of your province, and of making the remembrance of your mayoralty laſt longer than its annual period. I ſhall learn by the return of the bearer, if you think my friends ſpeak the truth, and whether you have ſo high an opinion of the acknowledgment I ſhall make to you, as to comply with the requeſt I have

already tendered; to which I have only to add the aſſurance of my being, with ſincerity,

S I R, Yours, &c.

Balzac.

LETTER LXXX.

St Evremont to the Dutcheſs of Mazarine.

I Beg of you, Madam, to tell the dutcheſs of Boullion, that no perſon can be more ſenſible than I am of the honour that ſhe does me by remembring me. I don't much pity la Fontaine's condition, fearing leaſt my own may ſtand in need of pity. At his, and my age, nobody ought to wonder that we loſe our reaſon, but that we keep it. The preſervation of it is no great advantage; 'tis an obſtacle to the quiet of old people, and a bar to the pleaſures of the young. La Fountaine feels not that diſorder which it gives, and perhaps he is the happier on that ſcore.

LETTER LXXXI.

St Evremont to the Count de Lionne.

S I R,

PErhaps you are not at Paris; perhaps you are; and in this laſt caſe your ſilence may be rather the effect of forgetfulneſs, than of your abſence. But, ſuppoſe it were, I am too much beholden to you for your paſt ſervices, to complain of your preſent indifference. I don't enquire after you, to fatigue you for an anſwer, or renew a correſpondence that would rob you of ſome hours, which you know how to beſtow to better purpoſe. But, Sir, you ſtill owe ſomething to our friendſhip, and you will diſcharge the obligation, if you can find ſome way, either by yourſelf, or any body elſe,

to let me know that you are in health. This piece of news will give me a joy, in which you are more concerned than any other; and if you were of my temper, you would be of my opinion, that to be well is better than to command the whole world. No treaſures are worth one year's health. Pardon, Sir, the chat of an infirm man, who enjoying a quarter of an hour's health, thinks no other ſubject ſo proper to be talked on. You were, perhaps of my humour, when you enjoyed ſome eaſe of the pains occaſioned by your broken arm, and your other wounds. Now you are perfectly cured, reliſh the pleaſure of it, and let me make melancholy reflexions on the ſong you have taught me:

But oh! when age benumbs our veins,
No longer ſprightly joy remains.

If there be any airs as agreeable as this in the muſic of the Feaſt of Verſailles, I deſire you to ſend them me, and you will oblige one who is more than ever, &c.

LETTER LXXXII.

Mr Locke to Mr Burridge, on the death of Mr Molyneux.

SIR, *Oates, Oct.* 27. 1698.

YOU gueſſed not amiſs, when you ſaid in the beginning of yours of the 13th inſt. that you gave me the trouble of a letter: for I have received few letters in my life, the contents of which have ſo much troubled and afflicted me, as that of yours. I parted with my excellent friend, when he went from England, with all the hopes and promiſes to myſelf of ſeeing him again, and enjoying him longer in the next ſpring This was a ſatisfaction that helped me to bear our ſeparation; and the ſhort taſte I had of him here in this our

firſt interview, I hoped would be made up in a longer converſation, which he promiſed me the next time; But it has ſerved only to give me a greater ſenſe of my loſs, in an eternal farewel in this world. Your earlier acquaintance may have given you a longer knowledge of his virtue and excellent endowments: A fuller ſight or greater eſteem of them, you could not have than I. His worth and his friendſhip to me made him an ineſtimable treaſure: which I muſt regret the loſs of, the little remainder of my life, without any hopes of repairing it any way. I ſhould be glad, if what I owed the father, could enable me to do any ſervice to the ſon. He deſerves it for his own ſake, as well as for his father's. I deſire you therefore to aſſure thoſe who have the care of him, that if there be any thing, wherein I at this diſtance may be any way ſerviceable to young Mr Molyneux, they cannot give me a greater pleaſure than to give me the opportunity to ſhew that my friendſhip died not with his father. Pray give my humble ſervice to Dr Molyneux, and to his nephew. I am, Sir,

Your moſt faithful,
and humble ſervant,
John Locke.

LETTER LXXXIII.

Mr Locke to the Lady Caverley.

Madam,

WHatever reaſons you have to look on me as one of the ſlow men of London, you have this time given me an excuſe for being ſo: for you cannot expect a quick anſwer to a letter, which took me up a good deal of time to get the beginning of it. I turned and turned it, on every ſide; looked it again and

again, at the top of every page: but could not get into the ſenſe and ſecret of it, till I applied myſelf to the middle. You, Madam, who are acquainted with all the ſkill and methods of the ancients, have not, I ſuppoſe, taken up this hieroglyphical way of writing, for nothing: And ſince you were going to put into your letter things that might be the reward of the higheſt merit, you would, by this myſtical intimation, put me into the way of virtue, to deſerve them. But whatever your ladyſhip intended, this is certain, that in the beſt words in the world you gave me the greateſt humiliation imaginable. Had I as much vanity as a pert citizen, that ſets up for a wit in his pariſh, you have ſaid enough in your letter to content me: and if I could be ſwoln that way, you have taken a great deal of pains to blow up, and make me the fineſt gaudy bubble in the world, as I am painted by your colours. I know the Emperors of the Eaſt ſuffer not ſtrangers to appear before them, till they are dreſſed up out of their own wardrobes: Is it ſo too in the empire of wit? And muſt you cover me with your own embroidery, that I may be a fit object for your thoughts and converſation? This, Madam, may ſuit your greatneſs, but doth not at all ſatisfy my ambition. He, who has once flattered himſelf with the hopes of your friendſhip, knows not the true value of things, if he can content himſelf with theſe ſplendid ornaments. As ſoon as I had read your letter, I looked in my glaſs, felt my pulſe, and ſighed; for I found in neither of theſe the promiſes of thirty years to come. For at the rate I have hitherto advanced, and at the diſtance I ſee by this complimental way of treatment I ſtill am, I ſhall not have time enough in this world to get to you. I do not mean to the place, where you now ſee the pole elevated, as you ſay, 64 degrees. A poſt-horſe, or a coach, would quickly carry me thither. But when ſhall we be acquainted at this rate?

Is that happiness reserved to be compleated by the gossipping bowl at your grand-daughter's lying in? If I were sure that when you leave this dirty place, I should meet you in the same star where you are to shine next, and that you would then admit me to your conversation; I might perhaps have a little more patience. But methinks, it is much better to be sure of something, than to be put off to expectations of so much uncertainty. If there be different elevations of the pole here, that keep you at so great a distance from those who languish in your absence; who knows but in the other world, there are different elevations of persons? And you, perhaps, will be out of sight, among the seraphims; while we are left behind in some dull planet. This, the high flights of your elevated genius give us just augury of, whilst you are here. But yet, pray take not your place there before your time; nor keep us poor mortals at a greater distance than you need. When you have granted me all the nearness that acquaintance and friendship can give, you have other advantages enough still, to make me see how much I am beneath you. This will be only an enlargement of your goodness, without lessening the adoration due to your other excellencies. You seem to have some thoughts of the town again. If the parliament or the term, which draw some by the name and appearance of business; or if company, and music-meetings, and other such entertainments, which have the attractions of pleasure and delight, were of any consideration with you; you would not have much to say for Yorkshire, at this time of the year. But these are no arguments to you, who carry your own satisfaction, and I know not how many worlds, always about you. I would be glad you would think of putting all these up in a coach, and bringing them this way. For though you should be never the

better, yet there be a great many here that would, and amongst them

The humblest of
Your Ladiship's servants,
John Locke.

LETTER LXXXIV.

Mr Locke to Anthony Collins, Esq;

SIR, *Oates, Sept.* 20. 1703.

YOURS of the 7th, which I just now received, is the only letter I have a long time wished for, and the welcomest that could come; for I longed to hear that you were well, that you were returned, and that I might have the opportunity to return you my thanks for the books you sent me, which came safe, and to acknowledge my great obligations to you, for one of the most villainous books, that I think ever was printed.* It is a present that I highly value. I had heard something of it, when a young man in the university; but possibly should never have seen this quintessence of railing, but for your kindness. It ought to be kept as the pattern and standard of that sort of writing, as the man he spends it upon ought for that of good temper, and clear and strong arguing.

I am, &c.

* *Chillingworthi novissima;* or the sickness, heresy, death, and burial of William Chillingworth.

LETTER LXXXV.

To the same, on the love of Truth.

SIR, *Oates, Nov.* 17. 1703.

THE books I received from you to night, with the kind letter accompanying them, far more valuable than the books, give matter of enlarging myself

this evening. The common offices of friendſhip, that I conſtantly receive from you in a very obliging manner, give me ſcope enough, and afford me large matter of acknowledgment. But when I think of you, I feel ſomething of nearer concernment that touches me; the noble principle of the love of truth, which poſſeſſes you, make me almoſt forget thoſe other obligations, which I ſhould be very thankful for to another. In good earneſt, Sir, you cannot think what a comfort it is to me to have found ſuch a man: and not only ſo, but I have the ſatisfaction that he is my friend. This gives a guſto to all the good things you ſay to me in your letter. For though I cannot attribute them to myſelf (for I know my own defects too well) yet I am ready to perſuade myſelf you mean as you ſay; and to confeſs the truth to you, I am almoſt loth to undeceive you, ſo much do I value your good opinion. But to ſet it upon the right ground, you muſt know that I am a poor ignorant man, and if I have any thing to boaſt of, it is that I ſincerely love and ſeek truth, with indifferency whom it pleaſes or diſpleaſes. I take you to be of the ſame ſchool, and ſo embrace you. And if it pleaſe God to afford me ſo much life as to ſee you again, I ſhall communicate to you ſome of my thoughts tending that way. You need not make any apology for any book that is not yet come. I thank you for thoſe you have ſent me: They are more, I think, than I ſhall uſe; for the indiſpoſition of my health has beaten me almoſt quite out of the uſe of books; and the growing uneaſineſs of my diſtemper * makes me good for nothing.

I am, &c.

* An aſthma.

LETTER LXXXVI.

To the same, on friendship.

SIR, *Oates, Jan.* 24. 1703-4.

TILL your confidence in my friendship, and freedom with me, can preserve you from thinking you have need to make apologies for your silence whenever you omit a post or two, when in your kind way of reckoning you judge a letter to be due; you know me not so well as I could wish: nor am I so little burthensome to you as I desire. I could be pleased to hear from you every day; because the very thoughts of you every day affords me pleasure and satisfaction. But I beseech you to believe, that I measure not your kindness by your opportunities of writing; nor do I suspect that your friendship falters whenever your pen lies still. The sincerity you profess, and I am convinced of, has charms in it against all the little phantoms of ceremony. If it be not so, that true friendship sets one free from a scrupulous observance of all those little circumstances, I shall be able to give but a very ill account of myself to my friends; to whom when I have given possession of my heart, I am less punctual of making legs, and kissing my hand, than to other people, to whom that outside civility is all that belongs. I received the three books you sent me. That which the author sent me ‡ deserves my acknowledgments more than one way: and I must beg you to return it. His demonstrations are so plain, that if this were an age that followed reason, I should not doubt but his would prevail. But to be rational is so glorious a thing, that twolegged creatures generally content themselves

‡ Reasons against restraining the press, London 1704. in quarto.

with the title; but will not debaſe ſo excellent a faculty, about the conduct of ſo trivial a thing, as they make themſelves. There never was a man better ſuited to your wiſhes, than I am. You take a pleaſure in being troubled with my commiſſions; and I have no other way of commerce with you, but by ſuch importunities. I can only ſay, that, were the tables changed, I ſhould, being in your place, have the ſame ſatisfaction; and therefore confidently make uſe of your kind offer. I therefore beg the favour to get me Mr LeClerc's harmony of the Evangeliſts, in Engliſh, bound very finely in calf, gilt and lettered on the back, and gilt on the leaves; ſo alſo I would have Moliere's works of the beſt edition you can get them, bound. Theſe books are for the ladies; and therefore I would have them fine, and the leaves gilt as well as the back. Moliere of the Paris edition, I think, is the beſt, if it can be got in London in quires. You ſee the liberty I take. I ſhould be glad you could find out ſomething for me to do for you here.

I am perfectly, &c.

LETTER LXXXVII.

To the ſame, directed thus: For Anthony Collins, Eſq; to be delivered to him after my death.

Dear Sir,

BY my will you will ſee that I had ſome kindneſs for——. And I know no better way to take care of him, than to put him, and what I deſigned for him, into your hands and management: the knowledge I have of your virtue of all kinds, ſecures the truſt, which, by your permiſſion, I have placed in you; and the peculiar eſteem and love, I have obſerved in the young man for you, will diſpoſe him to be ruled and influenced by you, ſo that of that I need ſay nothing.

But there is one thing which is neceſſary for me to recommend to your eſpecial care and memory ——.

May you live long and happy in the enjoyment of health, freedom, content, and all thoſe bleſſings, which providence has beſtowed on you, and your virtues intitles you to. I know you loved me living; and will preſerve my memory, now I am dead. All the uſe to be made of it is, that this life is a ſcene of vanity, that ſoon paſſes away; and affords no ſolid ſatisfaction, but in the conſciouſneſs of doing well, and in the hopes of another life. This is what I can ſay, upon experience, and what you will find to be true, when you come to make up the account. Adieu: I leave my beſt wiſhes with you.

John Locke.

LETTER LXXXVIII.

Earl of Rocheſter to the honourable Henry Saville.

Dear Saville,

THIS day I received the unhappy news of my own death and burial. But, hearing what heirs and ſucceſſors were decreed me in my place, and chiefly in my lodgings, it was no ſmall joy to me that thoſe tidings prove untrue. My paſſion for living is ſo encreaſed, that I omit no care of myſelf, which, before, I never thought life worth the trouble of taking. The King, who knows me to be a very ill natured man, will not think it an eaſy matter for me to die, now I live chiefly out of ſpite. Dear Mr Saville, afford me ſome news from your land of the living: and though I have little curioſity to hear who's well, yet I would be gald my few friends are ſo, of whom you are no more the leaſt than the leaneſt. I have better compliments for you, but that may not look ſo ſincere as

I would have you believe I am, when I profeſs myſelf,

Your faithful affectionate,

humble ſervant,

Rocheſter.

LETTER LXXXIX.

Earl of Rocheſter to Mrs———, on love.

Madam,

THIS is the firſt ſervice my hand has done me, ſince my being a cripple, and I would not employ it in a lie ſo ſoon; therefore pray believe me ſincere, when I aſſure you, that you are very dear to me; and as long as I live, I will be kind to you.

P. S. This is all my hand would write, but my heart thinks a great deal more.

LETTER XC.

To the ſame.

NOthing can ever be ſo dear to me as you are; and I am ſo convinced of this, that I dare undertake to love you whilſt I live: Believe all I ſay, for that is the kindeſt thing imaginable, and when you can deviſe any way that may make me appear ſo to you, inſtruct me in it, for I need a better underſtanding than my own, to ſhew my love without wrong to it.

LETTER XCI.

To the ſame.

Madam,

YOU ſhall not fail of——on Saturday: And for your wretches as you call em, 'tis uſually my cu-

ſtom when I wrong ſuch as they, to make them amends; though your maid has aggravated that matter more to my prejudice than I expected from one who belonged to you; and for your own ſhare, if I thought you a woman of forms, you ſhould receive all the reparations imaginable; but it is ſo unqueſtionable that I am thoroughly your humble ſervant, that all the world muſt know I cannot offend you, without being ſorry for it.

LETTER XCII.

Sir William Temple to the Biſhop of Rocheſter.

My Lord,

I Am unacquainted with thanks or praiſes, having ſo little deſerved any, that I may judge of them rather by the report of others, than by any experience of my own. But if, by either, I underſtand any thing of them, all the charm or value they have ariſes from the eſteem a man has of the perſon that gives them, or the belief in ſome meaſure of his own deſerving them. The firſt of thoſe circumſtances gave ſo great an advantage to thoſe I had lately the honour of receiving from your Lordſhip in a letter delivered me by Mr Dolben, that the want of the other was but neceſſary to allay the vanity they might otherways have given me. But where a man can find no ground to flatter himſelf upon the thanks he receives, he begins to conſider whether they are praiſe or reproach: and ſo I am ſure I have reaſon to do in the acknowledgments your Lordſhip is pleaſed to make me of any favours to your ſon, who has never yet been ſo kind to me, as to give me the leaſt occaſion of obliging him. I confeſs I ſhould have been glad to meet with any, though I do not remember ſo much as ever to have told him ſo; but if he has gueſſed it from my

countenance or converſation, it is a teſtimony of his obſerving much, and judging well; which are qualities I have thought him guilty of among thoſe others which allow me to do him no favour but juſtice only in eſteeming him. 'Tis his fortune to have been beforehand with me, by giving your Lordſhip an occaſion to take notice of me, and thereby furniſhing me with a pretence of entering into your ſervice; which gives him a new title to any I can do him, and your Lordſhip a very juſt one to employ me upon all occaſions. Notwithſtanding your Lordſhip's favourable opinion, I will aſſure you, 'tis well for me, that our work here requires little ſkill, and we have no more but forms to deal with in the congreſs, while the treaty is truly in the field, where the conditions of it are yet to be determined. *Fata viam invenient*: which is all I can ſay of it; nor ſhall I increaſe your Lordſhip's preſent trouble, beyond the profeſſions of my being,

My Lord,

Your Lordſhip moſt obedient,

humble ſervant.

LETTER XCIII.

Sir William Temple to Sir John Temple giving an account of his fatiguing journey, with a commiſſion to the Biſhop of Munſter.

SIR,

AFTER ſo hard and ſo long a journey, I thought you would be glad to know I was well again in my former ſtation, and what was the occaſion of my leaving it ſo ſuddenly and ſo privately, that I could not acquaint any of my friends with it before I went, which now I am at liberty to entertain you with. This winter has paſſed with much noiſe, made by the

Biſhop of Munſter in his enterprize againſt Holland, with ſome attempts, but little ſucceſs. The fault he has laid in ſome degree upon the Marquis here, for refuſing to ſuffer the Duke of Bornoville to go and command his troops, which he durſt not conſent to, for fear of giving too much offence to the French and Dutch, at a time when the Spaniards are in an ill condition for a quarrel: but the Biſhop's chief complaints have been, want of thoſe ſums of money ſtipulated by his Majeſty to be furniſhed him both before and after his taking the field. Our excuſes upon the loſs of the ſhips with tin before Oſtend, though they may ſerve to keep us in countenance, yet they will not pay forces in the field, which he has often threatened this three months paſt, muſt break up without ſpeedy ſupplies. In the mean time his neighbouring princes of the empire, and eſpecially the Electors of Mentz and Brandenburg, with the Duke of Nieuburg, ſeeing a flame broke out, which muſt draw foreign armies into the empire, both French and Dutch, have uſed firſt all offices they could, to prevail with the Biſhop to make his peace with Holland, engaged the emperor himſelf in the ſame endeavours, and finding him ſteady to his treaty with the King, at laſt the Duke of Brandenburg drew his forces into the field, reſolved to compel him by joining with the Dutch, if he could not perſuade him to make the peace; and the Duke of Nieuburg prepared to ſecond him in this deſign. The French were not wanting in their offices to the ſame ends; ſo that a private agreement was made about the beginning of this month, for the French, Dutch, and Munſter envoys to meet at Cleve, and there treat the peace under the mediation of the elector of Brandenburg. As ſoon as the King received this alarm, he ſent an expreſs immediately to command me away the inſtant I received it, with a commiſſion to the Biſhop of Munſter, and with inſtructions to do all I could poſſibly to hinder

the peace, and with bills of exchange to revive his payments which had been long intermitted, and promiſe of more to be remitted every poſt, which I was to order into his agent's hands here in my abſence. I went accordingly, acquainted none with my going but the Marquis here, who gave me twenty of his own guards, with command to follow abſolutely all orders I ſhould give them. I was to paſs through a great deal of the Spaniſh country, much infeſted with Dutch parties, more of the Duke of Nieuburg's, and more yet of the Brandenburghers, who I knew were all enemies, to the affair I went upon, and therefore thought it beſt to paſs for a Spaniſh envoy ſent from the Marquis Caſtle-Rodrigo to the Emperor, and charged my ſmall guard and cornet that commanded them to keep true to this note. And ſome of my ſervants, and moſt of the guards, ſpeaking Spaniſh, I ſpoke nothing elſe unleſs in private, or when I was forced out of it by ſome incident. In this guiſe I came to Duſſeldorp, where the Duke of Nieuburg happened to be (contrary to what I had been informed). As ſoon as I was in my inn, one of his officers came to know who I was, and whither I was going, and he would not be ſatisfied by the common anſwer from my ſervants and guards, but would receive it from me. When he came up, though with much civility, yet he preſſed me ſo far, that I found there was no feigning with him, and ſo bid him tell the Duke, that within an hour I would come and give him an account both of myſelf and my journey. I remembered the great kindneſs that had interceded between his Majeſty and this prince; and though I went upon an errand that I knew was diſagreeable to him, yet I thought he would be leſs likely to croſs me, if I acquainted him frankly with it, than if I diſguiſed ſcurvily, as I was likely to do, being the only thing in the world I could do the moſt uneaſily. I had a letter of credence, which

I brought out of England at my firſt coming over, for the Prince; but paſſing another way to Munſter, I had not uſed it, and ſo reſolved to do it now. I did ſo, gave it him, told him my errand, how much his Majeſty reckoned upon his friendſhip, and deſired his good offices to the Biſhop of Munſter in the deſign I went upon, of keeping him firm to his treaties with the King my maſter.

This Duke is, in my opinion, the fineſt gentleman of any German I have ſeen, and deſerves a much better fortune than he is in; being ſmall, very much broken, and charged with a very numerous iſſue: He ſeems about fifty years old, tall, lean, very good mein, but more like an Italian than a German; all he ſays is civil, well bred, honeſt, plain, eaſy, and has an air of truth and honour. He made great profeſſions of kindneſs and reſpect for the king, was ſorry he could not ſerve him in this affair; his engagements were already taken with the Emperor and his neighbour princes for making the Munſter peace, and by that means keeping war out of the empire. He doubted I could not ſerve his Majeſty upon this errand neither; for, he firſt believed I could not get ſafe to Munſter, the ways being all full of Dutch and Brandenburg parties, who had notice of the King's intention, to ſend away to the Biſhop upon this occaſion: and if I ſhould arrive, he believed, however, I ſhould find the peace ſigned before I came. My anſwer was ſhort, for I was very weary; that go I would, however I ſucceeded; that for the danger of the journey I knew no providing againſt it, but a very good guide, who might lead through ways the moſt unfrequented; that I would deſire his Highneſs to give me one of his own guards to conduct me, becauſe none would expect a perſon going upon my deſign, would have one in his livery for a guide; and I deſired he would let me paſs, as I had done hitherto in the journey, for a Spaniſh envoy.

The Duke, after ſome difficulties at firſt (which we turned in pleaſantries) complied with me in all. I took my leave, and went away early next morning. I never travelled a more ſavage country, over cruel hills, through many great and thick woods, ſtony and rapid ſtreams, never hardly in any high way, and very few villages, till I came near Dortmund, a city of the empire, and within a day's journey, or ſomething more, of Munſter. The night I came to Dortmund was ſo advanced when I arrived, that the gates were ſhut; and with all the eloquence, which was as moving as we could, we were not able to prevail to have them opened. They adviſed us to go to a village about a league diſtant, where, they ſaid, we might have lodging. When we came there, we found it all taken up with a troop of Brandenburg horſe, ſo as the poor Spaniſh envoy was fain to eat what he could get in a barn, and to ſleep upon a heap of ſtraw, and laid my head upon my page inſtead of a pillow. The beſt of it was, that he, underſtanding Dutch, heard one of the Brandenburg ſoldiers coming into the barn, examine ſome of my guards about me, and my journey; which when he was ſatisfied of, he aſked if he had heard nothing upon the way of an Engliſh envoy that was expected; the fellow ſaid, he was upon the way and might be at Dortmund within a day or two; with which he was ſatisfied, and I ſlept as well as I could. The next morning I went into Dortmund, and hearing there, that for five or ſix leagues round all was full of Brandenburg troops, I diſpatched away a German gentleman I had in my train with a letter to the biſhop of Munſter, to let him know the place and condition I was in, and deſired he would ſend me guards immediately, and ſtrong enough to convey me. The night following my meſſenger returned, and brought me word, that by eight o'clock the morning after a commander of the biſhop's would

come in ſight of the town, at the head of 1200 horſe, and deſired I would come and join them ſo ſoon as they appeared. I did ſo; and after an eaſy march till four o'clock, I came to a caſtle of the biſhop's, where I was received by lieutenant general Gorgas, a Scotchman, in that ſervice, who omitted nothing of honour or entertainment that could be given me. There was nothing here remarkable, but the moſt epiſcopal way of drinking that could be invented. As ſoon as we came into the great hall, where ſtood many flaggons ready charged, the general called for wine to drink the king's health; they brought him a formal bell of ſilver gilt, that might hold about two quarts or more: he took it empty, pulled out the clapper, and gave it me, whom he intended to drink to; then had the bell filled, drank it off to his majeſty's health; then aſked me for the clapper, put it in, turned down the bell, and rung it out, to ſhew he had played fair, and left nothing in it; took out the clapper, and deſired me to give it to whom I pleaſed; then gave his bell to be filled again, and brought it to me. I, that never uſed to drink, and ſeldom would try, had commonly ſome gentleman with me that ſerved for that purpoſe when it was neceſſary; and ſo I had the entertainment of ſeeing his majeſty's health go current through about a dozen hands, with no more ſhare in it than juſt what I pleaſed. The next day, in the afternoon, about a league from Munſter, the biſhop met me at the head of 4000 horſe, and, in appearance, brave troops. Before his coach, that drove very faſt, came a guard of 100 Heydukes, that he had brought from the laſt campaign in Hungary; they were in ſhort coats and caps, all of a brown colour, every man carrying a ſabre by his ſide, a ſhort pole-ax before him, and a ſcrewed gun hanging at his back by a leather belt that went croſs their ſhoulders. In this poſture they ran almoſt full ſpeed, and in excellent order, and

were ſaid to ſhoot 200 yards with their ſcrewed guns, and a bullet of the bigneſs of a large pea, into the breadth of a dollar or crown piece. When the coach came within forty yards of me, it ſtopped; I ſaw the biſhop, and his general, the prince d'Homberg, come out; upon which I alighted, ſo as to meet him between my horſes and his coach. After compliments, he would have me go into his coach, and ſit alone at the back end, reſerving the other to himſelf and his general: I excuſed it, ſaying, I came without caracter; but he replied, his agent had writ him word I brought a commiſſion, which ſtiled me *oratorem noſtrum* (as was true) and that he knew what was due to that ſtile from a great king. I never was nice in taking any honour that was offered to the king's character, and ſo eaſily took this; but from it, and a reception ſo extraordinary, began immediately to make an ill preſage of my buſineſs, and to think of the Spaniſh proverb:

Quien te haſe mas corte que no ſucle hazer
Ote ha d'engannar, ote ba meneſter.

And with theſe thoughts, and in this poſture, I entered Munſter, and was conducted by the biſhop to a lodging prepared for me in one of the canon's houſes. The biſhop would have left me immediately after he brought me to my chamber; but I told him, I could not let him go without aſking an hour of audience that very evening. He would have excuſed it upon reſpect, and wearineſs and much compliment; but I perſiſted in it, unleſs he would chuſe to ſit down where we were, and enter upon affairs without ceremony. He was at laſt contented, and I ſaid all I could towards my end of keeping him to the faith of his treaty with the king, to the purſuit of the war till both conſented to the peace, and to the expectations of the money that

was due. He anſwered me, with the neceſſities that had forced him to treat, from the failings of his payments; the violences of his neighbouring princes, and the laſt inſtances of the Emperor: but that he would, upon my coming, diſpatch one immediately to Cleve; to command his miniſters to make a ſtop in their treaty, till they received further orders, which I ſhould be maſter of. I went to ſupper, after he left me, but was told enough privately to ſpoil it before I ſat down, which was, that the treaty was ſigned at Cleve; tho' I took no notice of it, becauſe I knew, if it were ſo, being angry would hurt no body but my maſter or myſelf. Next day the biſhop made me a mighty feaſt among all his chief officers, where we ſat for four hours, and in bravery I drank fair like all the reſt; and obſerved, that my Spaniſh cornet, and I that never uſed it, came off in better order than any of the company. I was very ſick after I came to my lodgings; but he got on horſeback on purpoſe to ſhew himſelf about the town, while the reſt of the company were out of ſight all the afternoon. The day after was agreed to give me an account of the affair of Cleve, upon the return of the biſhop's expreſs after my arrival; and at an audience in the evening, with great pretence of trouble and grief, he confeſſed the treaty was ſigned, and ſo paſt remedy; and that it had been ſo before his expreſs arrived, though much againſt his expectations, as he profeſſed. I am ſure it was not againſt mine, for I left Bruſſels in the belief that I ſhould certainly find all concluded, which made my journey much harder than it could have been with any hopes of ſucceeding. I told him, when I found all ended, and no hopes of retrieving it, that I would be gone within a day or two, and would take my leave of him that night, being not well and needing ſome reſt before I began my journey. He ſaid and did all that could be to perſuade my ſtay till I had repreſent-

ed his reaſons to the king, and received an anſwer; and I found his deſign was to keep me as long as he could, while his agent at Bruſſels received bills of exchange from England that were ordered him in my abſence; ſo that I knew not how much every day's ſtay would coſt the king, and that no other ſervice was to be done his majeſty in this affair, beſides ſaving as much of his money as I could. The biſhop finding me immoveable, adviſed me however, in pretended kindneſs, to go by Collen, which, though four or five days about, would be the only way that was left for me with any ſafety, the Dutch and Brandenburghers having poſted themſelves on purpoſe to attend my return upon the other road; and he offered me colonel Oſſory, an Iriſh gentleman, in his ſervice, to conduct me. I ſeemed to accept all, and to be obliged by his care, but I wiſhed myſelf well out of it, and took my leave, though he pretended to ſee me again next day. I went home, and inſtead of going to bed, as I gave out, I laid my journey ſo as to be on horſeback next morning between three and four o'clock upon Good Friday, which I thought might help to make my journey leſs ſuſpected. I fee'd the officer that opened the gates for me, to keep them ſhut two hours longer than uſual that morning (which I hear was performed) and ſo committed myſelf to the conduct of the Duke of Nieuburg's guide, to lead me the ſhorteſt way he could into ſome place belonging to his maſter. I rode hard, and without any ſtop, to a village eight leagues from Munſter, and juſt upon the borders of the Brandenburg country: there I baited, and pretended to go to bed and ſtay all night; but in an hour's time, having got freſh horſes ready for four men that I pretended to ſend before me, I put on a caſſock of one of the marquis's guard, and with my page, the Duke of Nieuburg's guard, and colonel Masjatte, a Flemiſh officer in the Munſter ſervice, I took horſe at the back door

of the inn, while the reſt of my company thought me in bed, and reſolved to ride a far as I could the reſt of that day, leaving my ſteward to follow me the next, with the reſt of my train and guards. I rode till eight at night, through the wildeſt country, and moſt unfrequented ways, that I ever ſaw; but being then quite ſpent, and ready to fall from my horſe, I was forced to ſtop, and lay me down upon the ground, till my guard went to a peaſant's houſe in ſight, to find if there were any lodging for me; he brought me word there were none, nor any proviſions in the houſe, nor could find any thing but a little bottle of juniper water, which is the common cordial in that country. I drank a good deal, and with it found my ſpirits ſo revived, that I reſolved to venture upon the three leagues that remained of my journey, ſo as to get into the territories of Nieuburg, having paſſed all the way, ſince I left my train through thoſe of Brandenburg, whoſe engagements with the Dutch left me no ſafety while I was there. About midnight I came to my lodging, which was ſo miſerable that I lay upon ſtraw, got on horſeback by break of day, and to Duſſeldorp by noon; where, being able to ride no farther, I went to bed for an hour, ſent to make my excuſes to the duke of Nieuburg upon my haſte and weakneſs, and to borrow his coach to carry me to Ruremonde, which was a long day's journey. This prince ſent me his coach and his compliments, with all the civilities in the world. I went away that afternoon, got to Ruremonde the next, and from thence hither, not without great danger of the Dutch parties, even in the Spaniſh country; and ſo have ended the hardeſt journey that I made in my life or ever ſhall; for ſuch another I do not think I could ever bear with a body no ſtronger than mine. At my return, I had the fortune to ſtop ſeveral bills of exchange, that would otherwiſe have fallen into the hands of the biſhop's agent here,

and forbid the payment of the reſt he received in my abſence, which, though accepted by the merchants at Antwerp, yet were not ſatisfied, the time having not expired at which they were payable. And this ſervice to the king is all the ſatisfaction I have by this adventure, which has ended the whole affair of Munſter, that has of late made ſo much noiſe, and raiſed ſo much expectation in the world.

I am, SIR, yours, &c.

LETTER XCIV.

King Charles II. to the Duke of York in his exile.

I Have already given you my reaſons at large, why I think it fit that you ſhould abſent yourſelf for ſome time beyond ſea. As I am utterly ſorry for the occaſion, ſo you may be ſure I ſhall never deſire it longer, than it will be abſolutely neceſſary both for your good and my ſervice. In the mean time, I think it proper to give you, under my hand, that I expect this compliance from you, and deſire it may be as ſoon as conveniently you can: You may eaſily believe with what trouble I write this to you, there being nothing I am more ſenſible of than the conſtant kindneſs you have ever had for me; and I hope you are ſo juſt to me, as to be aſſured that no abſence, or any thing elſe, can ever change me from ever being truly and kindly yours,

Charles Rex.

LETTER XCV.

Queen Anne to the Duke of Marlborough, after the victory of Oudenarde.

I Want words to expreſs the joy I have that you are well after your glorious ſucceſs, for which, next to Almighty God, my thanks are due to you: and indeed I can never ſay enough for all the great and faithful ſervices you have ever done me. But be ſo juſt as to believe I am as truly ſenſible of them as a grateful heart can be, and ſhall be ready to ſhew it upon all occaſions. I hope you cannot doubt of my eſteem and friendſhip for you, nor think, becauſe I differ with you in ſome things, it is for want of either. No; I do aſſure you, if you were here I am ſure you would not think me ſo much in the wrong in ſome things, as I fear you do now. I am afraid my letter ſhould come too late to London, and therefore dare ſay no more, but that I pray God Almighty to continue his protection over you, and ſend you ſafe home again: And be aſſured I ſhall ever be ſincerely, &c.

LETTER XCIV.

Duke of Marlborough to Queen Anne.

Madam,

BY what I hear from London, I find your majeſty is pleaſed to think, that when I have reflected, I muſt be of opinion, that you are in the right in giving Mr Hill the Earl of Eſſex's regiment. I beg your Majeſty will be ſo juſt to me as not to think I can be ſo unreaſonable as to be mortified to the degree that I am, if it proceeded only from this one thing; for I ſhall always be ready and glad to do every thing that is agreeable to you, after I have repreſented what may be a

prejudice to your ſervice. But this is only one of a great many mortifications that I have met with. And as I may not have many opportunities of writing to you, let me beg of your Majeſty to reflect what your own people and the reſt of the world muſt think, who have been witneſſes to the love, zeal and duty, with which I have ſerved you, when they ſhall ſee, that after all I have done, it has not been able to protect me againſt the malice of a bed-chamber woman. Your Majeſty will allow me on this occaſion to remind you of what I writ to you the laſt campaign, of the certain knowledge I had of Mrs. Maſham's having aſſured Mr. Harley, that I ſhould receive ſuch conſtant mortifications, as ſhould make it impoſſible for me to continue in your ſervice. God Almighty and the whole world are my witneſſes, with what care and pains I have ſerved you more than twenty years; and I was reſolved, if poſſible, to have ſtruggled with difficulties to the end of this war. But the many inſtances I have had of your Majeſty's great change to me, has ſo broke my ſpirits, that I muſt beg, as the greateſt and laſt favour, that you will approve of my retiring, ſo that I may employ the little time I have to live, in making my juſt acknowledgments to God, for the protection he has been pleaſed to give me; and your majeſty may be aſſured, that my zeal for you and my country is ſo great, that in my retirement I ſhall daily pray for your proſperity, and that thoſe who ſhall ſerve you as faithfully as I have done, may never feel the hard return that I met with.

LETTER XCVII.

From a Gentleman to his Friend, to comfort him under the apprehenſions of death.

SIR,

I HEARD of your indiſpoſition with a great deal of regret. All your friends are extremely concerned at your deſperate condition, but moſt of all, to find this laſt ſcene of your life not only diſſonant from, but a little unworthy of the reſt. 'Tis a miſery of nature to be neither exempt from pain, nor eaſy under it; but your diſtemper has nothing in it but danger. I grant it is eſſential to humanity to dread a diſſolution; and that few are found ſo miſerable, but upon very indifferent terms would compound to live; but theſe are men abſolute ſlaves to the mechaniſm of their exiſtence, and who have not philoſophy enough to raiſe them above the condition of animated clay. You, Sir, have taſted all the blandiſhments that life affords, and long ago might have been thought tired with the naufeous revolution of the ſame delights. You were never imperious in authority, nor ſupercilious to your inferiors; you drank without quarrelling, and played without ſwearing; you repaid what you borrowed, and lent ſometimes more than you could conveniently ſpare; you laughed at no religion, though you never declared your own: Every one by this diſcretion thought you of his, becauſe your morality ſhewed you of the beſt. If you have not improved your eſtate, you have ſpent it not ill, and have left enough to bury you. Methinks theſe reflexions might make your mind more eaſy under your approaching diſunion. That you ſhould chuſe to live (if it were in your option) I don't wonder at, ſince your life was a pleaſure to your friends, and never a trouble to yourſelf. But ſince neceſſity ſeems to have de-

termined your fate, the radical moiſture quite exhauſted, and the glaſs, in fine, run out; why ſhould you be anxious at the cloſing of a period, you have ſo gloriouſly protracted to a good old age? Why can't you calmly ſuffer what 'tis impoſſible to avoid, and not by any regrets and reluctances ſeem too deſirous of what muſt not, cannot be? This were by one action to tarniſh the glories of fifty odd years. I can't ſee a bleſſing on earth worth your ſtaying for; the eternal viciſſitude of things confirms you, that they were made to be changed, and that the conſtant law of ſucceſſion would be violated, if you did not in your turn make way for a new part to be acted. Shew the world you believed what you practiſed: ſince to die is the conſequence of being born, let the ſcene be quietly ſhifted, and go calmly off the ſtage. As you lived honourably, die ſo, and then you may expect to reſt happily, and leave a good name behind you.

LETTER XCVIII.

To Colonel R——s in Spain, from his wife on her death-bed.

BEFORE this can reach the beſt of huſbands and the fondeſt lover, thoſe tender names will be of no more concern to me. The indiſpoſition in which you, to obey the dictates of honour and duty, left me, has increaſed upon me; and I am acquainted by my phyſicians I cannot live a week longer. At this my ſpirits fail me; and it is the ardent love I have for you that carries me beyond my ſtrength, and enables me to tell you, the moſt painful thing in the proſpect of death is, that I muſt part with you; but let it be a comfort to you I have no guilt hangs upon me, no unrepented folly that retards me; but I paſs away my laſt hours in reflexion upon the happineſs we have lived in together,

and in ſorrow that it is ſo ſoon to have an end. This is a frailty, which, I hope, is ſo far from being criminal, that methinks there is a kind of piety in being ſo unwilling to be ſeparated from a ſtate which is the inſtitution of heaven, and in which we have lived according to its laws. As we know no more of the next life, but that it will be an happy one to the good, and miſerable to the wicked, why may we not pleaſe ourſelves at leaſt to alleviate the difficulty of reſigning this being, in imagining that we ſhall have a ſenſe of what paſſes below, and may poſſibly be employed in guarding the ſteps of thoſe with whom we walked with innocence when mortal? Why may I not hope to go on in my uſual work, and, though unknown to you, be aſſiſtant in all the conflicts of your mind? Give me leave to ſay to you, O beſt of men! that I cannot figure to myſelf a greater happineſs than in ſuch an employment; to be preſent at all the adventures to which human life is expoſed; to adminiſter ſlumber to the eye lids in the agonies of a fever; to cover thy beloved face in the day of battle; to go with thee a guardian angel, incapable of wound or pain, where I have longed to attend thee, when a weak, a fearful woman. Theſe, my dear, are the thoughts with which I warm my poor languid heart; but indeed I am not capable, under my preſent weakneſs, of bearing the ſtrong agonies of mind I fall into, when I form to myſelf the grief you muſt be in upon your firſt hearing of my departure. I will not dwell upon this, becauſe your kind and generous heart will be but the more afflicted, the more the perſon for whom you lament offers you conſolation. My laſt breath will, if I am myſelf, expire in a prayer for you. I ſhall never ſee thy face again. Farewel for ever.

LETTER XCIX.

From the celebrated Mrs. Rowe, to the right honourable the Counteſs of Hertford. Written the day before her death.

Madam,

THIS is the laſt letter you will ever receive from me, the laſt aſſurance I ſhall give you on earth of a ſincere and ſteadfaſt friendſhip; but when we meet again, I hope it will be in the heights of immortal love and extaſy. Mine perhaps may be the firſt glad ſpirit to congratulate your ſafe arrival to the happy ſhores; Heaven can witneſs how ſincere my concern for your happineſs is: Thither I have ſent my ardent wiſhes, that you may be ſecured from the flattering deluſions of the world; and, after your pious example has been long a bleſſing to mankind, may calmly reſign your breath, and enter the confines of unmoleſted joy. I am now taking my farewel of you here, but it is a ſhort adieu, with full perſuaſion that we ſhall ſoon meet again —— But oh! in what elevation of happineſs! —— In what enlargement of mind, and what perfection of every faculty! —— What tranſporting reflexions ſhall we make on the advantages of which we ſhall be eternally poſſeſſed! —— To him that loved and waſhed us in his blood ſhall we aſcribe immortal glory, dominion, and praiſe for ever: this is all my ſalvation, all my hope. That name in whom the Gentiles truſt, in whom all the families of the earth are bleſſed, is now my glorious, my unfailing confidence. In his worth alone I expect to ſtand juſtified before infinite purity and juſtice —— How poor were my hopes, if I depended on thoſe works, which my vanity, or the partiality of men have called good; and which, if examined by divine purity, would prove, perhaps, but ſpecious ſins! The

beſt actions of my life would be found defective, if brought to the teſt of that unblemiſhed holineſs, in whoſe ſight the heavens are not clean. Where were my hopes, but for a Redeemer's merit and attonement? ——How deſperate, how undone my condition! —— With the utmoſt advantages I could boaſt, I ſhould ſtep back and tremble at the thoughts of appearing before the unblemiſhed Majeſty!——Oh Jeſus! what harmony dwells in thy name? Celeſtial joy and immortal life are in the ſound:——Let angels ſet thee to their golden harps, let the ranſomed nations for ever magnify thee!——What a dream is mortal life! What ſhadows are all the objects of mortal ſenſe! All the glories of mortality (my much beloved friend) will be nothing in your view at the awful hour of death, when you muſt be ſeparated from this lower creation, and enter on the borders of the immortal world.

Something perſuades me this will be the laſt farewel in this world; Heaven forbid it ſhould be an everlaſting parting! May that divine Protection, whoſe care I implore, keep you ſteadfaſt in the faith of Chriſtianity, and guide your ſteps in the ſtricteſt paths of virtue. Adieu, my moſt dear friend, until we meet in the Paradiſe of God.

E. Rowe.

LETTER C.

Laura to Aurelia, on the diverſions of the town.

COULD your importunity have prevailed with my brother to have left me in London, you had been free from the vexation I ſhall certainly give you by making you the confident of all my country adventures; and I hope you will relieve my chagrin, by telling me what the dear, bewitching, buſy world is doing, while I am idly ſauntering away my time in rural ſhades. How

happy are you, my dear Aurelia! How I envy you the enjoyment of duſt, of crouds and noiſe, with all the polite hurry of the beau-monde!

My brother brought me hither to ſee a country-ſeat he has lately purchaſed; he would fain perſuade me it is finely ſituated, but I ſhould think it more finely ſituated in the Mall, or even Cheapſide, than here. Indeed I hardly know where we are, only that it is a dreadful diſtance from the Theatre-royal, from the Opera, from the Maſquerade, and every thing in this world that is worth living for. I can ſcarce tell you whither to direct your letters; we are certainly at the ends of the earth, on the borders of the continent, the limits of the habitable globe; under the polar ſtar, among wild people and ſavages. I thought we ſhould never have come to the end of our pilgrimage; nor could I forbear aſking my brother, if we were to travel by dry land to the antipodes; not a mile but ſeemed ten, that carried me from London, the center of all my joys. The country is my averſion; I hate trees and hedges, ſteep hills, and ſilent valleys: The ſatyriſt may laugh, but to me

"Green fields, and ſhady groves, and cryſtal ſprings,
"And larks, and nightingales, are odious things."

I had rather hear London cries, with the rattle of coaches, than ſit liſtening to the melancholy murmur of purling brooks, or all the wild muſic of the woods; the ſmell of violets give me the hyſterics; freſh air murders me; my conſtitution is not robuſt enough to bear it; the cooling zephyrs will fan me into a catarrh, if I ſtay much longer. If theſe are the ſeats of the Muſes, let them unenvied enjoy their glittering whimſies, and converſe with the viſionary beings of their own forming. I have no fancy for Dryades and Fairies, nor the leaſt prejudice to human ſociety; a mere earth-

ly beau, with an embroidered coat, ſuits my taſte better than an aerial lover with his ſhining treſſes and rainbow wings.

The ſober twilight, which has employed ſo many ſoft deſcriptions, is with me a very dull period; nor does the moon (on which the poets doat) with all her ſtarry train, delight me half ſo much as an aſſembly-room illuminated with wax candles: this is what I ſhould prefer to the glaring ſun in his meridian ſplendor; day-light makes me ſick, it has ſomething in it ſo common and vulgar, that it ſeems fitter for peaſants to make hay in, or country laſſes to ſpin by, than for the uſe of people of diſtinction. You pity me, I know, my dear Aurelia, in this deplorable ſtate; the whole creation is a blank to me, 'tis all joyleſs and deſolate. In whatever gay images the Muſes have dreſſed theſe ruſtic abodes, I have not penetration enough to diſcover them; not the flowery field nor ſpangled ſky, the roſy morn, or balmy evening, can recreate my thoughts; I am neither a religious nor poetical enthuſiaſt; and without either of theſe qualifications, what ſhould I do in ſilent retreats and penſive ſhades? I find myſelf little at eaſe in this abſence of the noiſy diverſions of the town; 'tis hard for me to keep up my ſpirits in leiſure and retirement; it makes me anxiouſly inquiſitive what will become of me when my breath flies away: death, that ghaſtly phantom, perpetually intrudes on my ſolitude, and ſome doleful knell from a neighbouring ſteeple often calls upon me to ruminate on coffins and funerals, graves and gloomy ſepulchres. As theſe diſmal ſubjects put me in the vapours, and make me ſtart at my own ſhadow, the ſooner I come to town the better; and I wiſh, my dear Aurelia, you would oblige me ſo far as to lay a ſcheme for my eſcape. Adieu.

LETTER CI.

The following letter was wrote by Mr. Addison, probably at Rome, to —— Montague, Esq;

Dear Sir,

I HOPE this will find you safe at Geneva; and that the adventure of the rivulet, which you have so well celebrated in your last, has been the worst you have met with in your journey thither. I can't but envy your being among the Alps, where you may see frost and snow in the dog-days. We are here quite burnt up, and are at least ten degrees nearer the sun than when you left us, I am very well satisfied 'twas in August that Virgil wrote his "O quis me gelidis sub mon-"tibus Hæmi, &c." Our days at present, like those in the first chapter of Genesis, consist only of the evening and morning; for the Roman noons are as silent as the midnights in other countries. But among all these inconveniencies, the greatest I suffer is from your departure, which is more afflicting than the Canicule. But I am forced, for want of better company, to converse mostly with pictures, statues, and medals: for, you must know, I deal very much in antient coins: and can count out a sum in sesterces, with as much ease as in pounds sterling. I am a great critic in rust, and can tell you the age of it at first sight. I am only in some danger of losing my acquaintance with our English money; for at present I am much more used to the Roman. If you glean up any of our country news, be so kind as forward it this way. Pray give Mr. Dashwood's and my very humble service to Sir Thomas Alston, and accept of the same yourself from, dear Sir,

Your most affectionate humble servant,

Aug. 7.

Joseph Addison.

LETTER CII.

From Mr. Pope, to Mr. Wycherley, on Friendſhip.

I CANNOT contend with you; you muſt give me leave at once to wave all your compliments, and to collect only this in general from them, that your deſign is to encourage me. But I ſeparate from all the reſt that paragraph or two, in which you make me ſo warm an offer of your friendſhip. Were I poſſeſſed of that, it would put an end to all thoſe ſpeeches with which you now make me bluſh; and change them to wholeſome advices and free ſentiments, which might make me wiſer and happier. I know 'tis the general opinion, that friendſhip is beſt contracted betwixt perſons of equal age; and I have ſo much intereſt to be of another mind, that you muſt pardon me if I cannot forbear telling you a few notions of mine, in oppoſition to this opinion. In the firſt place 'tis obſervable, that the love we bear to our friends is generally cauſed by our finding the ſame diſpoſitions in them, which we feel in ourſelves. This is but ſelf-love at the bottom; whereas the affection betwixt people of different ages cannot well be ſo, the inclinations of ſuch being commonly various. The friendſhip of two young men is often occaſioned by love of pleaſure or voluptuouſneſs, each being deſirous, for his own ſake, of one to aſſiſt or encourage him in the courſes he purſues; as that of two old men is frequently on the ſcore of ſome profit, lucre, or deſign upon others. Now, as a young man, who is leſs acquainted with the ways of the world, has, in all probability, leſs of intereſt; and an old man who may be weary of himſelf, has, or ſhould have, leſs of ſelf-love; ſo the friendſhip between them is more likely to be true, and unmixed with too much ſelf regard. One may add to this, that ſuch a friendſhip is of greater uſe

and advantage to both; for the old man will grow gay and agreeable to pleaſe the young one; and the young one more diſcreet and prudent by the help of the old one; ſo it may prove a cure of thoſe epidemical diſeaſes of age and youth, ſourneſs and madneſs. I hope you will not need many arguments to convince you of the poſſibility of this; one alone abundantly ſatisfies me, and convinces to the heart; which is, that, ‡ young as I am, and old as you are, I am

Your entirely affectionate, &c.

‡ Mr Wycherley was at this time about ſeventy years old, and Mr. Pope about ſeventeen.

LETTER CIII.

From the ſame.

I SHOULD believe myſelf happy in your good opinion, but that you treat me ſo much in a ſtile of compliment. It has been obſerved of women, that they are more ſubject in their youth to be touched with vanity than men, on account of their being generally treated this way; but the weakeſt women are not more weak than that claſs of men who are thought to pique themſelves on their wit The world is never wanting, when a coxcomb is accompliſhing himſelf, to help to give him the finiſhing ſtroke. Every man is apt to think his neighbour overſtocked with vanity, yet I cannot but fancy there are certain times, when moſt people are in a diſpoſition of being informed; and 'tis incredible what a vaſt good a little truth might do, ſpoken in ſuch ſeaſons. A ſmall alms will do a great kindneſs to people in extreme neceſſity. I could name an acquaintance of yours, who would at this time think himſelf more obliged to you for the information of his faults, than the confirmation of his follies. If you

would make thoſe the ſubject of a letter, it might be as long as I could wiſh your letters always were. I do not wonder you have hitherto found ſome difficulty, (as you are pleaſed to ſay) in writing to me, ſince you have always choſen the taſk of commending me: Take but the other way, and, I dare engage, you will find none at all. As for my verſes which you praiſe ſo much, I may truly ſay they have never been the cauſe of any vanity in me, except what they gave me when they firſt occaſioned my acquaintance with you. But I have ſeveral times ſince been in danger of this vice; as often, I mean, as I received any letters from you. 'Tis certain, the greateſt magnifying glaſſes in the world are a man's own eyes, when they look upon his own perſon; yet even in thoſe I cannot fancy myſelf ſo extremely like Alexander the Great, as you would perſuade me. If I muſt be like him, 'tis you will make me ſo, by complimenting me into a better opinion of myſelf than I deſerve; they made him think he was the ſon of Jupiter, and you aſſure me I am a man of parts. But is this all you can ſay to my honour? You ſaid ten times as much before, when you called me your friend. After having made me believe I poſſeſſed a ſhare in your affections, to treat me with compliments and ſweet ſayings, is like the proceedings with poor Sancho Pancha: they perſwaded him that he enjoyed a great dominion, and then gave him nothing to ſubſiſt upon but wafers and marmalade. In our days the greateſt obligation you can lay upon a wit, is to make a fool of him. For as when mad-men are found incurable, wiſe men give them their way, and pleaſe them as well as they can; ſo when thoſe incorrigible things, poets, are once irrecoverably be-muſed, the beſt way both to quiet them, and to ſecure yourſelf from the effects of their phrenzy, is to feed their vanity; which indeed, for the moſt part, is all that is fed in a poet. You may believe me, I could be heartily glad that all you ſay

were as true applied to me, as it would be to yourſelf, for ſeveral weighty reaſons; but for none ſo much as I might be to you what you deſerve; whereas I can now be no more than is conſiſtent with the ſmall, tho' utmoſt capacity of, &c.

LETTER CIV.

Dr. Swift to Mr. Gay.

Dublin, June 29, 1731.

EVER ſince I received your letter, I have been upon a balance about going into England, and landing at Briſtol to paſs a month at Aimſbury, as the ducheſs hath given me leave. But many difficulties have interfered; firſt, I thought I had done with my lawſuit, and ſo did all my lawyers: but my adverſary, after being in appearance a proteſtant theſe twenty years, hath declared he was always a papiſt, and conſequently by the law here cannot buy, nor (I think) ſell; ſo that I am at ſea again, for almoſt all I am worth. But I have ſtill a worſe evil; for the giddineſs I was ſubject to, inſtead of coming ſeldom and violent, now conſtantly attends me more or leſs, though in a more peaceable manner, yet ſuch as will not qualify me to live among the young and healthy: and the ducheſs, in all her youth, ſpirit, and grandeur, will make a very ill nurſe, and her women not much better. Valetudinarians muſt live where they can command and ſcold; I muſt have horſes to ride, I muſt go to bed, and riſe when I pleaſe, and live where all mortals are ſubſervient to me. I muſt talk nonſenſe when I pleaſe, and all who are preſent muſt commend it. I muſt ride thrice a-week, and walk three or four miles beſides, every day. I always told you Mr. —— was good for nothing but to be a rank courtier. I care not whether he ever writes to me or no. He and you may tell this

to the ducheſs, and I hate to ſee you ſo charitable, and ſuch a cully: and yet I love you for it, becauſe I am one myſelf. You are the ſilliest lover in Chriſtendom. If you like Mrs.——, why do you not command her to take you? If ſhe does not, ſhe is not worth purſuing; you do her too much honour; ſhe has neither ſenſe nor taſte, if ſhe dares refuſe you, though ſhe had 10,000 l. I do not remember to have told you of thanks that you have not given, nor do I underſtand your meaning, and I am ſure I had never the leaſt thoughts of myſelf. If I am your friend, it is for my own reputation, and from a principle of ſelf-love; and I do ſometimes reproach you for not honouring me, by letting the world know we are friends.

I ſee very well how matters go with the ducheſs in regard to me. I heard her ſay, Mr. Gay, fill your letter to the dean, that there may be no room for me, the frolic is gone far enough, I have writ thrice, I will do no more; if the man has a mind to come, let him come; what a clutter is here? Poſitively I will not write a ſyllable more. She is an ungrateful ducheſs, conſidering how many adorers I have procured her here, over and above the thouſands ſhe had before.——I cannot allow you rich enough till you are worth 7000 l. which will bring you 300 l. *per annum*, and this will maintain you, with the perquiſite of ſpunging while you are young; and when you are old will afford you a pint of port at night, two ſervants, and an old maid, a little garden, and pen and ink,—— provided you live in the country.——Have you no ſcheme either in verſe or proſe? The ducheſs ſhould keep you at hard meat, and by that means force you to write; and ſo I have done with you.

LETTER CV.

To William Henry, Earl of Bath, &c. on treason, tyranny, &c. at the camp in Flanders, Sept. 4, 1711

My dear Lord,

WHilst you are pursuing honour in the field, in the earliest time of your life, after the example of your ancestors, I am commanded by the queen to let you know, she has declared you her lord lieutenant of the county of Cornwall; the earl of Rochester to act for you till you are of age.

You will do well to write your most humble thanks to her majesty, for so graciously remembring you, unsolicited, in your absence: You should likewise do the same to my lord Rochester, for accepting the trouble.

This, my dear lord, is a preparative to bring you upon the stage with some lustre at your first appearance in the world. You are placed at the head of a body of gentry, entirely disposed in affection to you and your family: You are born possessed of all those amiable qualities which cannot fail of fixing their hearts: You have no other example to follow, but to tread in the steps of your ancestors: It is all that is hoped or desired from you.

You are upon an uncommon foundation in that part of the world; your ancestors, for at least 500 years, never made any alliance, male or female, out of the western counties: Thus there is hardly a gentleman, either in Cornwall or Devon, but has some of your blood, or you some of theirs. I remember the first time I accompanied your grandfather into the west, upon holding his parliament of tinners, as warden of the stannaries, when there was the most numerous appearance of gentry of both counties that had ever been remembred together; I observed there was hardly a-

ny one but whom he called couſin, and I could not but obſerve at the ſame time how well they were pleaſed with it. Let this be a leſſon for you when it comes to your turn to appear amongſt them. Nothing is more obliging than to ſeem to retain the memory of kindred and alliances, though never ſo remote: and by conſequence, nothing more diſobliging than a forgetfulneſs of them, which is always imputed to an affected, diſdainful ſuperiority and pride.

There is another particular, in my opinion, of no ſmall conſequence to the ſupport of your intereſt, which I would recommend to your imitation; and that is, to make Stowe your principal reſidence. I have heard your grandfather ſay, if ever he lived to be poſſeſſed of New-hall, he would pull it down, that your father might have no temptation to withdraw from the antient ſeat of his family. From the conqueſt to the reſtoration, your anceſtors conſtantly reſided amongſt their countrymen, except when the public ſervice called upon them to ſacrifice their lives for it.

Stowe, in your grandfather's time, till the civil wars broke out, was a kind of academy for all the young men of family in the country; he provided himſelf with the beſt maſters, of all kinds, for education: and the children of his neighbours and friends ſhared the advantage with his own. Thus he, in a manner, became the father of his country, and not only engaged the affection of the preſent generation, but laid a foundation of friendſhip for poſterity, which is not worn out at this day.

Upon this foundation, my lord, you inherit friends without the trouble of making them, and have only to preſerve them: An eaſy taſk for you, to whom nature has been ſo liberal of every quality neceſſary to attract affection and gain the heart.

I muſt tell you, the generality of our countrymen have been always Royaliſts; you inherit too much loy-

al blood to like them the worſe. There is an old ſaying among them, "That a Godolphin was never "known to want wit; a Trelawney courage; or a "Granville loyalty." Wit and courage are not to be miſtaken; and to give thoſe families their due, they ſtill keep up their character; but it is the misfortune of loyalty not to be ſo clearly underſtood, or defined. In a country ſubject to revolutions, what paſſes for loyalty to day, may be treaſon to morrow; but I make great difference between real and nominal treaſon. In the quarrel of the houſes of York and Lancaſter, both ſides were proclaimed traitors, as the other prevailed; even under Cromwell's uſurpation, all who adhered to the king were proclaimed traitors, and ſuffered as ſuch; but this makes no alteration in the thing itſelf; it may be enacted treaſon to call Black, Black; and White, White; but black will be black, and white will be white in ſpite of all the legiſlators in the world.

There can be no doubt about allegiance, unleſs princes become tyrants, and then they ceaſe to be kings; they will no longer be reſpected as God's vicegerents, who violate the laws they were ſworn to protect. The preacher may tell us of paſſive obedience; that tyrants are to be patiently ſuffered as ſcourges in the hand of the righteous God, to chaſtiſe a ſinful nation; and to be ſubmitted to, like plagues, famines, and ſuch like judgments from above. Such doctrine, were it true, could only ſerve to miſlead ill judging princes into a falſe ſecurity; men are not to be reaſoned out of their ſenſes; human nature and ſelf preſervation will eternally arm againſt ſlavery and oppreſſion.

It is therefore not to be ſuppoſed that even the weakeſt prince would run that hazard, unleſs ſeduced by advice wickedly palliated by evil counſellors. Nero himſelf, under the influence of a good miniſter, was the mildeſt, the moſt gracious, and beſt beloved of all

the emperors; the moſt ſanguinary, the moſt profligate, and the moſt abhored under a bad one. A prince may be deceived or miſtaken, in the choice of his favourites; but he has this advantage, he is ſure to hear of it from the voice of the public; if then he is deaf, he ſeems to take upon himſelf the blame and odium of thoſe actions which were chargeable before but upon his adviſers.

Idle murmurs, groundleſs diſcontents, and pretended jealouſies and fears, the effect of private prejudice and reſentments, have been, and will ever be, under the wiſeſt adminiſtrations; we are peſtered with them even now, when we have a queen, who is known to have nothing ſo much at heart as the contentment of her people. Theſe are tranſitory vapours, which ſcatter at the firſt appearance of light; the infection ſpreads no farther than a particular ſet of four, ſplenetic Enthuſiaſts in politics, not worth minding or correcting. Univerſal diſcontent can never happen but from ſolid provocations.

Many well meaning perſons, however, abounding in zeal, have been often unwarily caught by popular pretences, and not undeceived, till it was too late. Have a care, my dear couſin, of ſplitting upon that rock; there have been falſe patriots, as well as falſe prophets.

To fear God, and honour the king, were injunctions ſo cloſely tacked together, that they ſeem to make one and the ſame command; a man may as well pretend to be a good Chriſtian, without fearing God, as a good ſubject without honouring the king.

Deo, patriæ, amicis, was your great grandfather, Sir Bevil's motto: in three words he has added to his example a rule, which in following, you can never err in any duty of life. The brighteſt courage, and the gentleſt diſpoſition, is part of the Lord Clarendon's character of him: ſo much of him you have begun to

ſhew us already; and the beſt wiſh I can make for you, is, to reſemble him as much in all——but his untimely fate.

My dear Lord,

I am for ever, &c.

George Granville.

LETTER CVI.

To the ſame on Humanity, Generoſity, &c.

Sept. 22.

EVERY living creature, my dear lord, is intitled to offices of humanity: the diſtreſs, even of an enemy, ſhould reconcile us to him: if he thirſts, give him drink; if he hungers, give him food; overcome evil with good. It is with this diſpoſition I would have you enter into the exerciſe of that authority, with which her majeſty has honoured you over your countrymen. Let no body inſpire you with party prejudices and reſentments. Let it be your buſineſs to reconcile differences and heal diviſions, and to reſtore, if poſſible, harmony and good neighbourhood amongſt them. If then there ſhould be any left to wiſh you ill, make them aſhamed and confounded with your goodneſs and moderation: not that I would ever adviſe you to ſacrifice one hair of the head of an old friend to your family to gain fifty new ones; but if you can increaſe the number, by courteſy and moderation, it may be worth the trial.

Believe me, my dear Lord, humanity and generoſity make the beſt foundation to build a character upon; a man may have birth, and riches, and power, wit, learning, courage; but without generoſity, it is impoſſible to be a great man. Whatever the rich and powerful may think of themſelves; whatever value they may ſet upon their abundance and grandeur, they will find

themſelves but the more hated and deſpiſed for the ill uſe they make of it. You ſhould look upon yourſelves but as ſtewards and truſtees of the diſtreſſed: Your over abundance is but a depoſit for the uſe and relief of the unhappy; you are anſwerable for all ſuperfluities miſ ſpent. It is not to be ſuppoſed, that Providence would have made ſuch diſtinctions among men, ſuch unequal diſtributions, but that they might endear themſelves to one another, by mutual helps and obligations. Gratitude is the ſureſt cement of love, friendſhip, and ſociety.

There are, indeed, rules to be obſerved and meaſures to be kept in the diſtributions of favours; we know who have both the power and inclination to do good, but for want of judgment in the direction they paſs only for good natured fools, inſtead of generous benefactors.

My Lord—will grudge a guinea to an honeſt gentleman in diſtreſs, but readily give twenty to a common ſtrumpet. Another will refuſe to lend 50l. to his beſt friend without ſufficient ſecurity; and the next moment ſet his whole fortune upon a card, or a dye; a chance for which he can have no ſecurity. My Lord ——is to be ſeen every day at a toy ſhop, ſquandring away his money in trinkets and baubles; and at the ſame time leaves his brothers and ſiſters without common neceſſaries.

Generoſity does not conſiſt in a contempt of money, in throwing it away at random, without judgment or diſtinction; (though that indeed is better than locking it up, for multitudes have the benefit of it) but in a right diſpoſition to proper objects, in proportion to the merit, the circumſtances, and rank, and condition of thoſe who ſtand in need of our ſervice.

Princes are more expoſed than any others to the miſplacing their favours; merit is ever modeſt and keeps its diſtance; the forward and importunate ſtand al-

ways neareſt in ſight, and are not to be put out of countenance, or thruſt out of the way. I remember to have heard a ſaying of the late King James, "That "he never knew a modeſt man make his way in a "court." David Floyd, whom you know, being then in waiting at his Majeſty's elbow, replied, "Pray, "Sir, whoſe fault is that?" The King ſtood corrected, and was ſilent.

If princes could ſee with their own eyes, and hear with their own ears, what happy ſituation it would be both for themſelves and their ſubjects! To reward merit, to redreſs the injured, to relieve the oppreſſed, to raiſe the modeſt, to humble the inſolent; what a godlike prerogative! were a right uſe made of it.

How happy are you, my dear Lord, who are born with ſuch generous inclinations, with judgment to direct them, and the means to indulge them. Of all men moſt miſerable is he who has the inclination without the means. To meet with a deſerving object of compaſſion, without having the power to give relief, of all the circumſtances in life, is the moſt diſagreeable: to have the power, is the greateſt pleaſure. Methinks I ſee you ready to cry out,——"Good couſin, why "this diſcourſe to me? What occaſion have I for "theſe lectures?" None at all, my dear Lord; I am only making my court to you, by letting you ſee I think as you do.

But one word more and I have done.

In truſt, intimacy, and confidence, be as particular as you pleaſe: In humanity, charity, and benevolence, univerſal.

I am for ever, &c.

George Granville.

LETTER CVII.

From a Gentleman in Lisbon to his Son in London, on the Earthquake.

Dear Son,

ERE you receive this from your unhappy father, you will have heard of the deſtruction of this place, and of the calamitous ſituation of its few remaining miſerable inhabitants. God in his infinite mercy protect us! All that you have heard will fall far ſhort of what I have ſeen, for no words have energy ſufficient to convey an idea of a ſcene ſo amazingly dreadful—Your poor mother is no more!—Aſk me not for your ſiſters!——And as for myſelf, I am a vagabond, and condemned to ſeek my bread from thoſe who can ill afford to feed me. But the Lord gave and the Lord hath taken away——I am ſatisfied——All may be for the beſt, and our friends are, I doubt not, removed to a more permanent city, whoſe foundations are not to be ſhaken, and where ſorrow is no more. Let us, my child, prepare to follow them, and that we may do ſo, let us ſo live here that we may fear no deſolation, nor dread what may happen hereafter. Let us always be prepared for the worſt, and not depend on a deathbed repentance; for you ſee we have not a moment that we can call our own. St Auſtine ſays, We read of one man who was ſaved at the laſt hour, that none may deſpair, and of but one, that none may preſume. How unſafe, how fooliſh therefore is it to put off that to the morrow which is ſo eſſentially neceſſary to be done to-day! To-morrow may never come!——O think of that!——You may be ſnatched away in an inſtant, as thouſands here have been, for there is no withſtanding the arm of the Almighty: No; the attempt would be in vain, would

be preſumptuous, would be impious, and you will find, my dear ſon (I hope not too late) that the only ſecurity againſt accidents of this ſort, is the leading a religious and good life.

Your truly affectionate Father.

LETTER CVIII.

Mr Arlington to Miſs Serle.

Savile-Row, June 27.

IF it had been poſſible, Madam, when you were preſent, to have fixed my attention on any other object, the multitude of your amiable ſex aſſembled laſt night at Ranelagh was ſufficient to have put me to the trial. The beauty of your perſon, conſpires with the delicacy and modeſty of your deportment to attract univerſal admiration. And though I know myſelf to be equal in fortune to but few of the numbers which adore you, permit me, fair excellence, to affirm that in my unalterable eſteem, and might I preſume to ſay, affection for the dear Miſs Serle, I could be ſuperior to them all. It would be the ſole employment of my thoughts, as it is the height of my ambition, to be,

Madam,

Your moſt devoted humble ſervant,

Charles Arlington.

FORMS of MESSAGES for CARDS or BILLETS.

MESSAGE I.

MR and Mrs Honeywood's compliments to Mr and Mrs Howard, and deſire the favour of their

company on Wedneſay next, to drink tea, and ſpend the evening.

Monday morn.

MESSAGE II.

Mr and Mrs Howard return their compliments to Mr and Mrs Honeywood, and will certainly do themſelves the pleaſure to wait on them.

Monday noon.

MESSAGE III.

Mr and Mrs Howard return their compliments, and are ſorry it happens that a pre-engagement will not permit them the pleaſure of waiting on Mr and Mrs Honeywood, which they otherwiſe would readily have done.

Monday noon.

MESSAGE IV.

Mr and Mrs Compton's compliments to Mr and Mrs Stanely; and if they are diſengaged this afternoon will take the pleaſure of waiting on them.

Tueſday morn.

MESSAGE V.

Mr and Mrs Stanley are perfectly diſengaged, and their compliments, and will be extreamly glad of Mr and Mrs Compton's agreeable company.

Tueſday noon.

MESSAGE VI.

Mr and Mrs Stanley are very ſorry it ſo happens that they are engaged this afternoon and evening, but beg their compliments, and at any other time, that ſhall be

agreeable to Mr and Mrs Compton will be proud of the pleaſure of their company.

Tueſday noon.

MESSAGE VII.

Miſs Trippet ſends her compliments to Miſs Byron, and deſires to know how ſhe does; and if well enough to ſee company, and if it be agreeable, will wait on her this afternoon in the coach, and give her an airing for an hour before tea.

Wedneſday noon.

MESSAGE VIII.

Miſs Byron, without a compliment, is very agreeably obliged to Miſs Trippet, whom ſhe will be extremely glad to ſee, and accept of her kind ſalutary offer, of an airing in her coach, at the time propoſed.

Wedneſday morn.

MESSAGE IX.

Miſs Byron, inſtead of compliments, begs leave to return Miſs Trippet her beſt thanks, for her very obliging card, and is extremely ſorry ſhe is not well enough to have the pleaſure of her company; which however ſhe hopes very ſoon for a full enjoyment of, and to be able to accept of her kind offer of an airing in the coach.

Wedneſday noon, and not up.

MESSAGE X.

Mrs Wyndham preſents her compliments to Mrs Pemberton, hopes ſhe is well, and to have the favour of her company to-morrow evening, with a ſmall but agreeable party at friendly whiſt.

Thurſday afternoon.

MESSAGE XI.

Mrs Pemberton is not ſo well as ſhe could wiſh to be, but much at Mrs Wyndam's ſervice, and will endeavour to wait upon her.

Thurſday even.

MESSAGE XII.

Mr Lambert's compliments wait on Miſs Norris, to beg the very great favour of being her partner to-morrow evening at the aſſembly.

Friday noon.

MESSAGE XIII.

Miſs Norris's compliments, and ſhe is engaged.

Friday afternoon.

MESSAGE XIV.

Miſs Norris's compliments; ſhe is not certain of being at the aſſembly, and undetermined about dancing; ſo Mr Lambert muſt not abſolutely depend on her for a partner.

Friday noon.

MESSAGE XV.

Miſs Wanſley is ſorry to trouble Miſs Cooper on ſo trifling an occaſion, as how to direct to her aunt Waterland, begs her compliments, and a line of information by the bearer.

Saturday evening.

MESSAGE XVI.

Miſs Chedworth's reſpects (compliments ſhe has

done with) to Miſs Charlton, and if not engaged, her company, as it will be extremely agreeable, is greatly deſired this evening at a party of whiſt, about four tables in the whole.

Monday morning.

MESSAGE XVII.

Miſs Charlton's beſt ſervices; ſhe has the pleaſure of Miſs Chedworth's reſpectful meſſage, and yet 'tis much againſt her inclination, that ſhe's obliged to ſay ſhe cannot poſſibly wait on her, having this evening an engagement that can't be diſpenſed with.

Tueſday morn.

MESSAGE XVIII.

If Miſs Romney be well enough, Lady Bathurſt's compliments, and ſhe propoſes a viſit this afternoon to Miſs Arran, and will be very glad of her company; the coach is ordered exactly at four, and an airing will not be amiſs.

Wedneſday, eleven o'clock.

MESSAGE XIX.

Miſs Romney has the honour of Lady Bathurſt's card; ſhe begs leave to return her compliments, and is very much at her Ladyſhip's ſervice, and will certainly wait upon her.

Wedneſday morn.

MESSAGE XX.

Mrs Legg has a party at cards next Wedneſday ſennight of eight tables; ſhe preſents her compliments to Mr Strong, and deſires the favour of his company.

Thurſday, December 4.

JOHN Bibl Bodl JOHNSON

MESSAGE XXI.

Mr Strong has the honour of Mrs Legg's card, thinks himself extremely obliged in the remembrance, and will certainly do himself the pleasure of waiting on her.

Thursday, December 4.

MESSAGE XXII.

Mr Bedford, after the honour of dancing last night with Miss Hammond, is concerned that he is prevented waiting on her this morning by a sudden call to town, begs his compliments may be accepted, hopes his message will find her in perfect health, and that she took no cold.

Friday morn, eight o'clock.

Select Moral Sentences,

Extracted from the greatest AUTHORS, both Antient and Modern.

THE great business of man is, to improve his mind, and govern his manners. M. Aurel.

The educator's care, above all things, should be, first to lay in his charge the foundation of religion and virtue. Waller.

Parents are commonly more careful to bestow wit on their children than virtue; the art of speaking well rather than doing well; but their manners ought to be the greatest concern. Dr Fuller.

Ageſilaus being aſked, What he thought moſt proper for boys to learn? anſwered, What they ought to do when they are men.

Xenophon commended the Perſians for the prudent education of their children, who would not permit them to effeminate their minds with amorous ſtories and idle romances, being ſufficiently convinced of the danger of adding weight to the bias of corrupt nature.

The end of learning is, to know God, and out of that knowledge to love him, and to imitate him, as we may the neareſt by poſſeſſing our ſouls of true virtue. Milton.

It is the common cuſtom of the world, to follow example rather than precept; but it would be the ſafer courſe to learn by precept rather than example.

Virtue is never the leſs venerable for being out of faſhion. Sir R. L'Eſtrange.

Opinion is the guide of fools; but wiſe men are conducted by reaſon and prudence. It is a monſter, half truth and half falſhood.

The moſt barren ground, by manuring, may be made to produce good fruits; the fierceſt beaſts, by art, are tamed; ſo are moral virtues acquired by cuſtom. Plut.

Vicious habits are ſo great a ſtain to human nature, and ſo odious in themſelves, that every perſon actuated by right reaſon would avoid them, though he was ſure they would be always concealed both from God and man, and had no future puniſhment entailed upon them. Cicero.

As to be perfectly juſt, is an attribute of the divine nature; to be ſo to the utmoſt of our abilities, is the glory of a man. Addiſon.

No man is wiſe or ſafe, but he that is honeſt. Sir W. Raleigh.

Of all injuſtice that is the greateſt which goes under the name of law; and of all ſorts of tyranny, the

forcing the letter of the law against the equity is the most insupportable. Sir R. L'Estrange.

Justice without mercy, is extreme injury; and it is as great tyranny, not to mitigate, laws, as iniquity, to break them. The extremity of right, is extremity of wrong.

Magistrates are to obey, as well as execute laws. Power is not to do wrong, but to punish the doers of wrong.

The nicest endowments of the mind, are temperance, prudence, and fortitude. Prudence is an universal virtue, which enters into the composition of all the rest; and where she is not, fortitude loses its name and nature. Voltaire.

Virtue is made for difficulties, and grows stronger and brigher for such trials.

It is a maxim of prudence, to leave things before they leave us.

There can be no peace in human life without the contempt of all events. Seneca.

A warm heart requires a cool head. Courage without conduct, is like fancy without judgment; all sail, and no ballast.

A wise man is out of the reach of fortune; and all attempts upon him are no more than Xerxes arrows. They may darken the day, but they cannot strike the sun.

A man of virtue is an honour to his country, a glory to humanity, a satisfaction to himself, and a benefactor to the whole world. He is rich without oppression or dishonesty, charitable without ostentation, courteous without deceit, and brave without vice.

An angry man who suppresses his passion thinks worse than he speaks, and an angry man that will chide, speaks worse than he thinks. Ld Bacon.

If you be affronted, it is better to pass it by in silence, or with a jest, though with some dishonour, than to endeavour revenge. If you can keep reason above passion, that, and watchfulness, will be your best defendants Sir Isaac Newton.

By taking revenge a man is but even with his enemy, but in passing it over, he is superior. Ld Bacon.

The most irreconcilable enmities grow from the most intimate friendship.

To pardon faults of error is but justice to the failings of our nature.

The noblest remedy for injuries, is oblivion. Light injuries are made none by not regarding them.

To err, is human; to forgive, divine. Mr Pope.

The more high and lofty a building is, the more props it wants to keep it up. We ought never to despise the resentment of our inferiors; because the less we fear it, the more it is dangerous.

There is no man obliged to live so free from passion, as not to shew some resentment: and it were rather stoical stupidity than virtue to do otherwise.

A wise man hath no more anger than shews he can apprehend the first wrong, nor any more revenge than justly to prevent a second.

Our passions are like the seas agitated by the winds; and as God hath set bounds to these, so should we to those: "So far shall they go, and no farther."

We must forget the good we do, for fear of upbraiding: and religion bids us forget injuries, lest the remembrance of them should suggest to us a desire of revenge.

A passionate temper renders a man unfit for advice, deprives him of his reason, robs him of all that is great or noble in his nature: it makes him unfit for conversation, destroys friendship, changes justice into cruelty, and turns all order into confusion.

Of all human actions, pride seldomest obtains its end, for aiming at honour and reputation, it reaps contempt and derision. Waller.

To live above our station, shews a proud heart; and to live under it, discovers a narrow soul.

If a proud man makes me keep my distance, the comfort is, he keeps his at the same time. Dean Swift.

As liberality makes friends of enemies, so pride makes enemies of friends.

Pride is generally the effect of ignorance; and pride and folly are attendant on each other.

He that spares in every thing, is a niggard; and the that spares in nothing, is profuse; neither of which can be generous or liberal. Hum. Prud.

The prodigal robs his heir, the miser robs himself. Bruyere.

Pride, joined with many virtues, choaks them all.

Likeness begets love; yet proud men hate one another.

What madness is it for a man to starve himself to enrich his heir, and so turn his friend to an enemy! for his joy at death will be proportioned to what you leave him. Seneca.

Yielding pacifieth great offences.

A wise man will desire no more than what he may get justly, use soberly, distribute chearfully, and leave contentedly. Ld Bacon.

He that swells in prosperity, will shrink in adversity.

The best way to humble a proud man, is to take no notice of him.

Ambition to rule, is more vehement than malice to revenge.

The most laudable ambition, is to be wise; and the greatest wisdom is to be good. We may be as ambitious as we please, so we aspire to the best things.

Other vices chuse to be in the dark, only pride loves always to be seen in the light.

A deathbed figure is certainly the most humbling sight in the world. To set in so dark a cloud, and to go off with languor, convulsions, and deformity, is a terrible rebuke to the pride of human nature. Collier.

Virtue is not secure against envy. Men will lessen what they won't imitate.

The worthiest people are must injured by slanderers; as we usually find that to be the best fruit which the birds have been pecking at. Dean Swift,

A clear conscience fears no accusation.

It is harder to avoid censure, than to gain applause; for this may be done by one great and wise action in an age; but to escape censure, a man must pass his whole life without saying or doing one ill or foolish thing. Hum. Prud.

Envy is fixed only on merit; and, like a sore eye, is offended with every thing that is bright. Plut.

If a man be good, he is envied; if evil, himſelf is envious.

Nothing is truly infamous, but what is wicked; and therefore ſhame can never diſturb an innocent and virtuous mind. Dean Sherlock.

There is no condition ſo low, but may have hopes; nor any ſo high that is out of the reach of fears.

Wiſdom is always ſatisfied with its preſent enjoyments, becauſe it frees a man from anxious cares about futurities.

None ſhould deſpair, becauſe God can help them; and none ſhould preſume, becauſe God can croſs them.

The apprehenſions of evil is many times worſe than the evil itſelf; and the ills a man fears he ſhall ſuffer, he ſuffers in the very fear of them.

A man cannot be truly happy here, without a well-grounded hope of being happy hereafter.

When a man hopes for nothing, he fears nothing. He that fears not the future, may enjoy the preſent.

The melancholy perſon always preſages misfortunes.

A contented mind, and a good conſcience, will make a man happy in all conditions. He knows not how to fear, who dares to die.

Paſſion is a ſort of fever in the mind, which ever leaves us weaker than it found us. Pen.

He that is ſlow to anger, is better than the mighty; and he that ruleth his ſpirit, than he that taketh a city.

Paſſion makes them fools, which otherwiſe are not ſo; and ſhews them to be fools, which are ſo.

They are more dangerouſly ill, that are drunk with vanity than thoſe with wine; for a morning makes one himſelf, but the other is irrecoverable.

Oſtentation takes from the merit of any action. He that is vain enough to cry up himſelf, ought to be puniſhed with the ſilence of other men.

A man of wit may ſometimes be a coxcomb, but a man of judgment never can. Rochef.

The deſire of being thought wiſe, is often an hindrance of being ſo; for ſuch a one is more ſolicitous to let the world ſee what knowledge he hath, than to learn that which he wants.

Fine ſenſe, and exalted ſenſe, are not half ſo uſeful as common ſenſe. Dean Swift.

A ſincere confeſſion of our ignorance, is one of the faireſt and trueſt teſtimonies of our judgment. Mont.

We read of a philoſopher, who declared of himſelf, that the firſt year he entered upon the ſtudy of philoſophy, he knew all things; the ſecond year he knew ſomething; but the third year nothing. The more he ſtudied, the more he declined in the opinion of his own knowledge, and ſaw more of the ſhortneſs of his underſtanding.

Of all parts of wiſdom, the practice is the beſt. Socrates was eſteemed the wiſeſt man of his time, becauſe he turned his acquired knowledge into morality, and aimed at goodneſs more than greatneſs.

It is an argument of a truly brave diſpoſition in a learned man, not to aſſume the name and character of one. Plutarch.

If our painful peregrination in ſtudies be deſtitute of

the ſupreme light, it is nothing elſe but a miſerable kind of wandring. Scaliger.

The higheſt learning, is to be wiſe; and the greateſt wiſdom, is to be good. M. Aurel.

There is but one way to heaven for the learned and the unlearned. Bp. Taylor.

The compendious addreſs to wealth, as Plato obſerved, is not to increaſe poſſeſſions, but leſſen deſires.

He that can well endure, may without difficulty overcome.

Proud men never have friends; neither in proſperity, becauſe they know no body; nor in adverſity, becauſe then no body knows them.

The greateſt misfortune of all, is not to be able to bear misfortunes. Bias.

A long proſperity is ever ſuſpected; that which hath its interruptions, is always ſurer.

He that needs leaſt, ſaid Socrates, is moſt like the gods, who need nothing.

A man cannot be unhappy under the moſt depreſſed circumſtances, if he uſes his reaſon, not his opinion: And the moſt exalted fortunes are (if reaſon be not conſulted) the ſubject of a wiſe man's pity.

A virtuous man is more peaceable in adverſity, than a wicked man in proſperity.

It was ever my opinion, ſays Horace, that a chearful good natured friend is ſo great a bleſſing, that it admits of no compariſon but itſelf.

True friends are the whole world to one aonther; and he that is a friend to himſelf, is alſo a friend to mankind. There is no reliſh in the poſſeſſion of any thing without a partner. Seneca.

Only good and wiſe men can be friends; others are but companions.

A friendſhip with a generous ſtranger, is commonly more ſteddy than with the neareſt relations.

Liberality is the beſt way to gain affection; for we are aſſured of their friendſhip, to whom we are obliged. St Evremond.

Nothing can impair perfect friendſhip, becauſe truth is the only bond of it.

To part with a tried friend without any great provocation, is unreaſonable levity. Nothing but plain malevolence can juſtify diſunion; malevolence ſhewn either in a ſingle outrage unretracted, or in habitual ill-nature. Collier.

Many begin friendſhips, and cancel them on ſlight occaſions; and great enmity often ſucceeds to a tender affection.

A gentle acceptance of courteſies is as material to maintain friendſhip, as bountiful preſents.

Late ere I love, ſaid Auguſtus, as long ere I leave.

A man may have a thouſand intimate acquaintance, and not a friend among them all. If you have one friend, think yourſelf happy.

Proſperity is no juſt ſcale; adverſity is the only balance to weigh friends. Plut.

A great advantage of friendſhip, is the opportunity of receiving good advice: it is dangerous relying always upon our own opinion. Miſerable is his caſe who, when he needs, hath none to admoniſh him. Collier.

Being ſometimes aſunder, heightens friendſhip. The great cauſe of the frequent quarrels between relations, is there being ſo much together.

Friendſhip can never ſuffer ſo much by any other kind of wrong as that of a cauſeleſs ſuſpicion.

A faithful friend is the medicine of life, and his excellency is invaluable.

Prosperity gains friends, and adversity tries them.

He is happy that finds a true frend in extremity, but he is much more so, who findeth not extremity whereby to try his friend. Aristotle.

It was a good speech of Diogenes, We have need of faithful friends or sharp enemies.

A true faithful friend is a living treasure; a comfort in solitude, and a sanctuary in distress.

A friend cannot be known in prosperity, and an enemy cannot be hidden in adversity.

Some enemies, as well as friends, are necessary, they make us more circumspect, more diligent, wiser, and better.

Next to the acquiring good friends, the best purchase is useful books.

Nothing more engages the affections of men, than an handsome address, and graceful conversation. Spectator.

When you come into any company, observe their humour; suit your own carriage thereto, by which insinuation you will make their conversation more free and open. Let your discourse be more in queries and doubting, than peremptory assertions. Sir I. Newton.

A man without complaisance ought to have a great deal of merit in the room of it.

Vile and debauched expressions are sure marks of an abject and grovelling mind, and the filthy overflowings of a vitious heart. Spectator.

As men of sense say a great deal in few words; so the half-witted have a talent of talking much, and yet saying nothing. Rochef.

If you think twice before you ſpeak once, you will ſpeak twice the better for it. Pen.

A man without ſecreſy is an open letter for every one to read.

There is nothing more diſagreeable, than continual jeſting. By endeavouring to purchaſe the reputation of being pleaſant, a man loſes the advantage of being thought wiſe.

He that can reply calmly to an angry man, is too hard for him.

A gentleman ſhould talk like a gentleman, which is like a wiſe man.

It is a fair ſtep towards happineſs and virtue, to delight in the converſation of good and wiſe men; and where that cannot be had, the next point is to keep no company at all. Seneca.

From ill air we take diſeaſes; from ill company, vices and imperfections.

He that hath a ſatyrical vein, as he maketh others afraid of his wit, ſo he had need to be afraid of others memory. Ld Bacon.

Complaiſance renders a ſuperior amiable, an equal agreeable, and an inferior acceptable.

Nothing is more ſilly than an ill timed laugh Many are ſeen to laugh at their own imperfections in another.

A jeſt is no argument, nor a loud laughter a demonſtration.

He that reveals a ſecret, injures them to whom he tells it, as well as himſelf. The beſt maxims concerning ſecrets is, neither to hear nor divulge them.

Gentle reply to ſcurrilous language is the moſt ſevere revenge.

To be reſerved in ſpeaking, is the ſeal of the capacity. Gracian.

A well-bred man, says Montaign, is always sociable and complaisant.

The only way to be amiable, is to be affable.

He that makes himself the common jester of company, has but just wit enough to be a fool.

Confine your tongue, lest it confine you.

It is a part of a charitable man's epitaph, What I possessed is left to others; what I gave away remains with me. Spectator.

A man advanced to greatness, who makes others find their fortune in his, joins a great merit to a great happiness. St. Evremont.

Gratitude is a duty none can be excused from, because it is always in our own disposal.

Ingratitude is directly opposite to nature and equity. It is hardly known among brutes; for benefits and kindness have mollified lions.

He who receives a good turn, should never forget it; he who does one should never remember it. Char.

It is the character of an unworthy nature, to write injuries in marble, and benefits in dust.

Men must have public minds as well as salaries, or they will serve private ends at the public cost. It was Roman virtue that raised the Roman glory.

It is with followers at court, as with followers on the road, who first bespatter those that go before, and then tread on their heels. Dean Swift.

A good christian and a gentleman are now made inconsistent appellations of the same person. It is not, it seems, within the rule of good breeding, to tax the vices of persons of quality; as if the commandments were only made for the vulgar. Addison.

The beſt inſtruments of good government are good counſellors. He that is not wiſe of himſelf, can never be well counſelled.

Title and anceſtry render a good man more illuſtrious, but an ill one more contemptible. Vice is infamous tho' in a prince; and virtue honourable, tho' in a peaſant. Addiſon.

It is better, ſaid Antiſthenes, to fall among crows, than flatterers; for thoſe only devour the dead, theſe the living

Let pleaſures be never ſo innocent, the exceſs is always criminal. St Evermont.

The ſumptuous ſideboard, to an ingenuous eye, has more the air of an altar, than a table.

The ingenious Mr Paſcal kept always in mind this maxim, Avoid pleaſure and ſuperfluity.

A prudent man is in the ſame claſs of honour as a wiſe man. Tatler.

Without conſtancy there is neither love, friendſhip, or virtue, in the world.

He that thinks of many things, thinks of nothing; and he that would go ſeveral ways, ſtands ſtill.

Let him that knows but little in his profeſſion keep to what he knows beſt; for if he is not reckoned dexterous in it, he will at leaſt be counted ſolid. Gracian.

All fools are not knaves, but all knaves are fools.

In marriage, prefer the perſon before wealth, virtue, before beauty and the mind before the body; then you have a wife, a friend and a companion. Pen.

Speak with the vulgar, but think with the wiſe.

In all differences, conſider that both you and your enemy are dropping off, and that ere long your very memoires will be extinguiſhed. M. Aurel.

Give not over thy mind to heavineſs; the gladneſs of the heart is the life of a man, and the joyfulneſs of a man prolongeth his days. Remove ſorrow far from thee: for ſorrow hath killed many, and there is no profit therein; and carefulneſs bringeth age before the time.

Do nothing to day, that thou wilt repent of to-morrow.

TEN PRECEPTS,

Which William Lord Burghley, Lord high treaſurer of England, gave to his ſecond ſon Robert Cecil, afterwards Earl of Saliſbury.

Son Robert,

THE virtuous inclinations of thy matchleſs mother, by whoſe tender and godly care thy infancy was governed, together with thy education under ſo zealous and excellent a tutor; put me rather in aſſurance than hope, that thou art not ignorant of that *ſummum bonum*, which is only able to make thee happy as well in thy death as life; I mean the true knowledge and worſhip of thy creator and redeemer: without which all other things are vain and miſerable. So that thy youth being guided by ſo ſufficient a teacher, I make no doubt but he will furniſh thy life with divine and moral documents. Yet that I may not caſt off the

care beſeeming a parent towards his children; or that thou ſhouldſt have cauſe to derive thy whole felicity and welfare rather from others than from whence thou receivedſt thy breath and being; I think it fit and agreeable to the affection I bear thee, to help thee with ſuch rules and advertiſements for the ſquaring of thy life, as are rather gained by experience than by much reading. To the end, that entering into this exorbitant age, thou mayeſt be the better prepared to ſhun thoſe ſcandalous courſes, whereunto the world, and the lack of experience, may eaſily draw thee. And becauſe I will not confound thy memory, I have reduced them into ten precepts; and next unto Moſes's tables, if thou imprint them in thy mind, thou ſhalt reap benefit and I the content. And they are theſe following.

I.

When it ſhall pleaſe God to bring thee to man's eſtate uſe great prudence and circumſpection in chuſing thy wife. For from thence will ſpring all thy future good or evil. And it is an action of life, like unto a ſtratagem of war; wherein a man can err but once. If thy eſtate be good, match near home and at leiſure; if weak, far off and quick. Enquire diligently of her diſpoſition, and how her parents have been inclined in their youth. Let her not be poor, how generous, well-born ſoever. For a man can buy nothing in the market with gentility. Nor chuſe a baſe and uncomely creature altogether for wealth; for it will cauſe contempt in others and loathing in thee. Neither make choice of a dwarf, nor a fool; for by the one thou ſhalt beget a race of pigmies; the other will be thy continual diſgrace; and it will irk thee to hear her talk. For thou ſhalt find it to thy grief, that there is nothing more fulſome than a ſhe fool.

And, touching thy guiding of thy houſe, let thy hoſpitality be moderate; and, according to the means

of thy estate, rather plentiful than sparing, but not costly. For I never knew any man grow poor by keeping an orderly table. But some consume themselves through secret vices, and their hospitality bears the blame. But banish swinish drunkards out of thine house, which is a vice impairing health, consuming much, and makes no shew. I never heard praise ascribed to the drunkard, but for the well bearing of his drink; which is a better commendation for a brewer's horse or a drayman, than for either a gentleman or a serving man. Beware thou spend not above three of four parts of thy revenues; nor a third part of that in thy house. For the other two parts will do no more than defray thy extraordinaries, which always surmounts the ordinary by much; otherwise thou shalt live like a rich beggar, in continual want, and the needy man can never be happy or contented: For every disaster makes him ready to mortgage or sell. And that gentleman that sells an acre of land, sells an ounce of credit. For gentility is nothing else but antient riches; to that if the foundation shall at any time sink, the building must needs follow——So much for the first precept.

II.

Bring thy children up in learning and obedience, yet without outward austerity. Praise them openly, reprehend them secretly; give them good countenance and convenient maintenance according to thy ability: otherwise thy life will seem their bondage, and what portion thou shalt leave them at thy death, they will thank death for it, and not thee. And I am persuaded that the foolish cockering of some parents and the austere carriage of others, causeth more men and women to take ill courses, than their own vicious inclinations. Mary thy daughters in time, lest they marry themselves. And suffer not thy sons to pass the Alps; for they shall learn nothing there but pride

and blasphemy, and atheism. And if by travel they get a few words of broken language, that will profit them nothing more than to have meat served in diverse dishes. Neither by consent, shall thou train them up in wars; for he that sets up his rest to live by that profession, can hardly be an honest man or a good christian. Besides, it is a science no longer in request than in use. For soldiers in peace are like chimneys in summer.

III.

Live not in the county without corn and cattle about thee. For he that putteth his hand to the purse for the expence of the household, is like him that keepeth water in a sieve. And what provision thou shalt want, learn to buy it at the best hand. For there is one penny saved in four, betwixt buying in thy need, and when the markets and seasons serve fittest for it. Be not served with kinsmen and friends, or men intreated to stay; for they expect much and do little; nor with such as are amorous, for their heads are intoxicated. And keep rathar too few than one too many. Feed them well; and pay them with the most; and thou mayst boldly require serveice at their hands.

IV.

Let thy kindred and allies be welcome to thy house and table, grace them with thy countenance, and farther them in all honest actions. For by this means thou shalt so double the band of nature, as thou shalt find so many advocates to plead an apology for thee behind thy back. But shake off those glow worms, I mean parasites and sycophants, who will feed and fawn upon thee in the summer of prosperity, but in an adverse storm, they will shelter thee no more than an arbour in winter.

V.

Beware of suretyship for thy best friends. He that

payeth another man's debts ſeeketh his own decay: But, if you can'ſt not otherwiſe chuſe, rather lend thy money thyſelf upon good bonds, although thou borrow it. So ſhalt thou ſecure thyſelf and pleaſure thy friend. Neither borrow money of a neighbour or a friend, but of a ſtranger; where, paying for it, thou ſhalt hear no more of it. Otherwiſe thou ſhalt eclipſe thy credit, loſe thy freedom, and yet pay as dear as to another. But in borrowing money, be precious of thy word; for he that hath care of keeping days of payment is lord of another man's purſe.

VI.

Undertake no ſuit againſt a poor man without receiving much wrong. For, beſides that thou makeſt him thy compeer, it is a baſe conqueſt to triumph where is ſmall reſiſtance. Neither attempt law againſt any man, before thou be fully reſolved that thou haſt right on thy ſide; and then ſpare not for either money or pains For a cauſe or two ſo followed and obtained, will free thee from ſuits a great part of thy life.

VII.

Be ſure to keep ſome great man thy friend, but trouble him not for trifles. Compliment him often with many, yet ſmall gifts, and of little charge. And, if thou haſt cauſe to beſtow any great gratuity, let it be ſomething which may be d. ily in ſight. Otherwiſe, in this ambitious age, thou ſhalt remain like a hop without a pole, live in obſcurity, and be made a foot ball for every inſulting companion to ſpurn at.

VIII.

Towards thy ſuperiors, be humble, yet generous. With thine equals familiar, yet reſpective. Towards thy inferiors ſhew much humanity, and ſome familiarity; as to bow the body, ſtretch forth the hand; and to uncover the head; with ſuch like popular compliments. The firſt prepares thy way to advance-

ment. The ſecond makes thee known for a man well bred. The third gains a good report; which, once got, is eaſily kept. For right humanity takes ſuch a deep root in the minds of the multitude, as they are more eaſily gained by unprofitable courteſies than by churliſh benefits. Yet I adviſe thee not to affect, or neglect popularity too much. Seek not to be Eſſex, ſann to be Raleigh.

IX.

Truſt not any man with thy life, credit, or eſtate. For it is more folly for a man to enthral himſelf to his friend, as though occaſion being offered, he ſhould not dare to become thine enemy.

X.

Be not ſcurrilous in converſation, nor ſatirical in thy jeſts. The one will make thee unwelcome to all company; the other pull on quarrels, and get thee hated of thy beſt friends. For ſuſpicious jeſts (when any of them ſavour of truth) leave a bitterneſs in the minds of thoſe which are touched. And, albeit I have already pointed at this incluſively; yet I think it neceſſary to leave it to thee as a ſpecial caution. Becauſe I have ſeen ſo many prone to quip and gird, as they would rather loſe their friend than their jeſt. And if perchance their boiling brain yield a quaint ſcoff, they will travail to be delivered of it as a woman with child. Theſe nimble fancies are but the forth of wit.

JOHN Bibl Bodl. JOHNSON

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